

THE BOOK OF AMERICAN INDIANS



P. K. ANDERSEN
8301 17TH N. W.
SEATTLE, WASH. 98107

THE BOOK OF AMERICAN INDIANS

By Ralph B. Raphael

LARRY EISINGER • EDITOR-IN-CHIEF

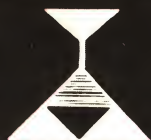
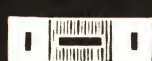


THE DO-IT-YOURSELF SERIES

arco publishing co., inc.

NEW YORK CITY 17 NEW YORK





Contents

The Indians of Pre-History	4
The Routes from Asia	12
Language Families	13
Indian Characteristics	14
Cultural Areas	18
Statesmen and Woodsmen	20
The Buffalo Hunters	30
Farmers, Potters, Weavers	42
The Seed Gatherers	48
Woodcarvers and Fishermen	52
Great Chiefs and Their Battles	62
Ceremonials and Legends	84
Medicine Men and Masks	96
Indian Arts and Crafts	104
Family Life	108
Hunting, Fishing, and Agriculture	118
Indian Travel	124
Communication and Trade	128
Happy Hunting Grounds	134
The Indian Today	138
Indian Reservations	144

ACKNOWLEDGMENTS

Grateful acknowledgment is made to the following for their kind efforts and cooperation in providing source material and illustrations for this book: Dr. Frank H. H. Roberts, Jr. and Miss Mae Tucker, Smithsonian Institution; Pontiac Motor Division, GMC; Miss Aurelia Brown, American Museum of Natural History; Mrs. Henry W. Howell, Jr., Frick Art Reference Library; The Bettmann Archive; Bureau of Indian Affairs; Library of Congress; Paramount Pictures Corp.; and Mr. J. M. Luanga, Plume Trading and Sales Co.

Paintings courtesy Pontiac Motor Division, General Motors Corp. Drawings by Geraldine Freeman and Gerald Pawell. Symbols and designs of the Plains Indians used throughout book.

Cover photo of Cheyenne Indians by Frank Meitz from Shastal.

Published 1959 by Arco Publishing Co., Inc.
480 Lexington Avenue, New York 17, N. Y.

Library of Congress Catalog Card Number: 54-12972

All rights reserved. Copyright MCMLIV by Fawcett Publications, Inc. Printed in the United States of America.

Photos, page 1 and 2, courtesy of
American Museum of Natural History



Ralph B. Raphael, author of this book, has at various times been a sailor, actor, and builder, as well as writer for magazines and radio. His extensive research and interest in the Indian have resulted in this latest book.

Introduction

From the very beginning of European contact with America and increasing through the intervening centuries there has been widespread interest in the Indians, their place of origin, physical characteristics, way of life, religious beliefs, and form of society. There have been many theories about them. Some have attempted to trace their relationship to the Lost Tribes of Israel, others to the Phoenicians, Carthaginians, even to the Welsh, and other Old World peoples. The work of scholars over the last 50 to 75 years, however, has fairly well demonstrated that the New World was populated by migrants from north-eastern Asia and that basically the American Indians are mongoloid, although there are several subtypes which show some other admixtures which undoubtedly occurred before they reached North America. There are different opinions about when the movement from the Old World got under way and the routes followed but general consensus is that the start was during the closing days of the last Ice Age and that the Bering Strait region was the point of entry with the people spreading down over North America from Alaska. There probably was not a single, mass migration, but a series of movements by small groups over a long period of time. In more recent millenia the size of the groups may have increased and they probably came at more frequent intervals.

There is much to be learned about the earliest of the peoples to reach North America and a large portion of their story is still conjectural, but from present knowledge it is obvious that their culture was not highly developed and that they depended mainly upon hunting and food gathering for their subsistence. As they became more firmly established and their numbers increased they laid the foundations for a cultural growth which was to culminate in the satisfactory adaptation to a variety of environments, extensive developments in the arts and industries, the diversity of social organization, marked differences in ceremonial rites, and complexity of languages which is now considered characteristic of the American Indian. For the later stages there is a considerable body of detailed, and often technical, information scattered through museum monographs, numerous official reports, and professional journals. Many of those publications are frequently not available to the general reader and often do not provide the overall story which he desires. In the following pages Mr. Raphael has brought together highlights from those numerous sources and with well chosen examples of typical features from different tribes and an excellent series of illustrations has traced the story of the Indian, presenting in an interesting fashion what most people want to know about the aboriginal Americans.

Frank H. H. Roberts, Jr.,
Associate Director, Bureau of
American Ethnology, Smithsonian Institution

The primitive Indian had a constant battle with the prehistoric animals.

The Indians of Pre-History

From Asia, historians say, came the ancestors of the Indians of North America.



Illustrations, unless otherwise credited, courtesy American Museum of Natural History

THE history of the American Indian begins at the prehistoric dawn of civilization, near the close of the last glacial period—more than 15,000 years ago. It is an inspiring story of the struggle, survival and triumph of a great and mighty people whose spiritual and creative achievements remain alive today—indestructible—after thousands of years of hunger and hardship on the prehistoric American hemisphere and the ordeal of more than four centuries of their planned destruction at the hands of the “conquerors” of the New World.

Most archeologists today agree that the occupation of the New World began at a time somewhere between 10,000 to 40,000 years ago when the great ice sheets of the last glacial epoch were receding to the north.

Primitive Hunters

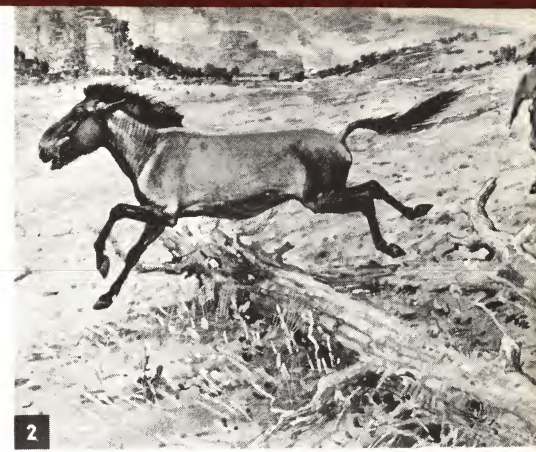
The first arrivals were extremely primi-

tive hunters and fishermen who, in search of new food supplies, found it necessary to leave their homes in northeastern Asia. In the course of centuries they wandered to the narrow Bering Strait—at that geologic period dry and not ice-covered—which formed a land bridge between Siberia and North America. In pursuit of animal herds, fish and wild plants they pushed across the land bridge onto the great central plain of Alaska then south and eastward through an open corridor along the eastern slopes of the Rocky Mountains—into a vast new land that was occupied by no other human beings. The migrations of these early hunters continued for centuries. Starting out from different parts of Asia, group after group of them entered America from the north until they had occupied the whole hemisphere.

This great new land discovered by the first adventurous hunters was a vastly



1 The sabre-toothed tiger was one of the savage enemies of the earliest hunters.



2 The original wild horse was eaten only. Later Spaniards introduced tame horses.



3 The mammoth—elephant of the pleistocene period—was largest of American animals.

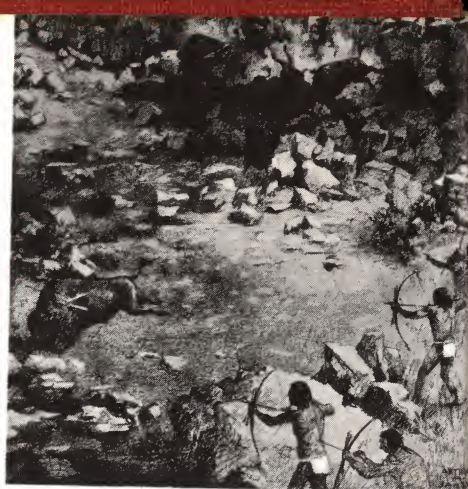
different world from that which they had known in Asia. Great ice sheets—once sprawled over and covering much of eastern Canada and the northeastern United States—melted under the heat of centuries of summer suns and formed rivers, lakes, canyons, deep, wide verdant valleys and pasture lands. The country was both a hunter's challenge and paradise—abundant and alive with foe and prey. The largest and mightiest of prehistoric wild-life roamed the forests and plains with no fear. Great elephants—the mammoth and the mastodon—pounded and trumpeted through the open country. The plains and pasture lands were filled with thundering herds of the now extinct elk, four-horned antelope, bison camel and wild horse. Fierce giant cats crouched and stalked through the tall grass and woodlands together with the giant bear and wolf. In streams and rivers lived giant reptiles, fish and the giant beaver. In nearby caves the

great giant ground sloth—as large as a horse—dwelt and roamed about for food.

The earliest migrants lived as wandering hunters with no permanent homes. They camped overnight in caves when they found them and carried what simple possessions they had on their backs from one hunting ground to the next. From their homes in Asia they brought fire, tool-making skills and a language—nothing more. Their cutting tools were of chipped, unpolished stone similar to those of the middle cave period in Europe. It is not certain that they used the bow and arrow although they employed a spear launcher to throw their stone-pointed spears. There is no record or trace to indicate that they brought or made pottery or that they domesticated any plants or animals although they no doubt supplemented their meat diet with wild vegetables and seeds. They hunted and ate the prehistoric horse; the dog didn't arrive in America until a time



The giant deer roamed the rich grasslands east of the Rockies when Indians first arrived from Asia.



Grass fires were used to drive buffalo over a cliff. Earlier hunters killed with spears only.



The giant ground sloth, reptiles, and even wild camels were hunted by the first American Indians.

near the end of the great episodic migrations had been reached.

It is, of course, impossible to determine exactly how long the Indian had been in America prior to the arrival of Columbus. The ancestors of the Indians kept no records and they were too primitive to write books. The reconstructing of even the barest hint of their past has had to be accomplished through excavations and research of the archeologists. Probably the best known of all archeological evidence, proving that Indians have been in America as early as 25,000 years ago, are the Folsom discoveries uncovered first in 1925 at Folsom, New Mexico, later at Fort Collins, Colorado and at Clovis, New Mexico. This evidence has come to be known as the Folsom complex and is characterized by

an association of a number of skillfully executed fluted spear points with the fossilized bones of typical animals of the glacial period—mammoth, muskox and bison.

Unfortunately, no human remains were found at any of the Folsom deposits and we can only guess what these hunters must have looked like. Of one thing we can be certain—they were brave and mighty hunters, wise in the ways of nature, who ran their game down on foot and matched their wits, skill and strength against the savage might, cunning and fleetness of the prehistoric wild beasts. None but the fit could survive—there were no weaklings.

One can well imagine that the discovery of America by these first arrivals was a momentous event with far-reaching con-



Fluted stone weapons of chipped flint are among spearhead findings made at Folsom, New Mexico.



Stone-boiling was done by dropping hot stones into water in a hole lined with buffalo hide.

sequences. Before man arrived the animals had the country to themselves but as man advanced in search of food; he set fire to the forests and grasslands and drove out the game for the kill, stampeded herds over cliffs, dug pits, set traps and pursued the animals until he had them in his power.

The abundance of game served to make man secure and afforded him the peace within which to build and increase his families. In time he occupied and controlled the entire continent—the pioneer hunting period with its animals had passed out of existence. After the pioneer period went into decline, the migrations from Asia continued—diffusing new peoples and cultures from the Old World—and the early American Indian progressed slowly upward through one aboriginal period into a higher one; inventing mechanical techniques, discovering agriculture, creating art and developing new social forms along the way.

Stone Boilers and Basketmakers

The first step to a higher level of aboriginal culture above the pioneer period was achieved through the arrival of the stone boilers—hunters of a less roving nature—who brought with them a higher standard of living and the remarkable invention of boiling food with heated stones dropped into kettles of watertight baskets, wood, skin and bark. Before these people arrived—either from Asia or developed perhaps, from a tribe of early pioneers—the hunters of the pioneer period knew only of food eaten raw or roasted over a campfire. With the advent of stone boiling an entirely new and significant way of life came into being. Food could now be cooked



California Indians used finely-woven baskets like this to line their cooking holes for stone-boiling.



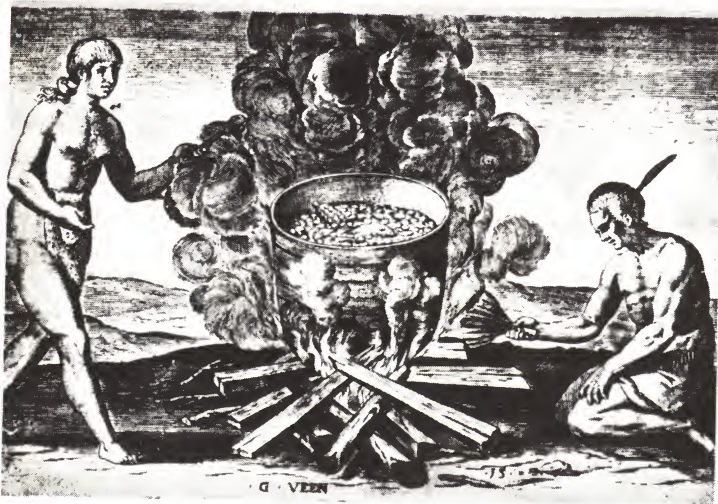
Thompson River Indians of the Northwest Coast wove these cooking-pot and carry-all baskets.



Corn was cooked in crude pottery containers made by Indian farmers living in the Eastern Woodlands area.



An old engraving shows beans and maize being planted by the Indians of the Southeast Woodlands.



Very large earthenware pots were used to cook meat, fruit and fish stews. It was served in small bowls.

and preserved through periods of poor hunting, mortality of the very young, the aged and sick was reduced by more easily digested foods, and entirely new menus were discovered. Needless to say, this culture was adopted widely and in time the country of the stone boiler extended from Alaska to southern California and stone boiling was practiced, finally, throughout most of the western half of the United States.

The most significant achievement as a result of stone boiling was the development of the art of fine basket making. Some of the finest and most beautiful baskets in the world were made by the descendants of the early stone boilers, and were used as common cooking pots. There are many examples of this magnificent prehistoric craft on display in our museums today. Typical are the exquisite baskets—works of art—of the early California Indians and Tlingits of the northwest coast, some of the finest of which were used for cooking. These baskets were woven so as to be watertight and were placed in shallow holes dug into beach sand and then their protruding sides were banked with sand for reinforcement. Water, meat and vegetables were placed inside and heated stones added until the meal was completely cooked. Not all baskets were used for cooking, of course, and there were many other uses put to them.

Stone boiling was often accomplished in a different manner than that of the basket makers. For instance, the plains Indians, who copied the technique, stone-boiled in hides that were hung either from wooden

poles or sunk into holes in the ground. The Indians of the northwest coast used wooden boxes to cook in and further developed the technique to spread the sides of their dug-out cedar canoes by softening them with boiling water via the hot stone method.

It is interesting to know that pottery was not made in the stone boiling areas and that whenever it was subsequently introduced, the pottery was most often used for stone boiling rather than as a cooking pot over a fire.

Aboriginal Farmers

The first hunters in North America to turn to farming to supplement their food supply are believed to have lived in the area east of the Rocky Mountains. The remarkable discovery that plants could be controlled in a garden to provide greater, finer and more dependable quantities of vegetable food began a far-reaching revolution in Indian life—resulting, in time, in a change from nomadic wandering to settled life in organized communities. The first farmers hunted and lived in caves in the area, perhaps, of what is now Missouri and Kentucky and probably stumbled into the development of the science of gardening by taming a few wild plants whose seeds they had learned to feed upon. After centuries of experimentation and slowly becoming aware that the better the seed planted the better the yield, the Indians finally learned the first true principals of agriculture. We know that these people brought no seeds with them from Asia for none of the plants subsequently cultivated

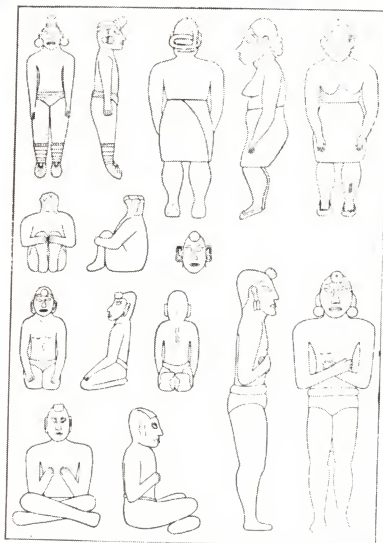
Cahokia Mound at East St. Louis, Illinois, is over 100 feet high and covers 16 acres. It is the largest single earthwork ever built.



Smithsonian Institution



Natchez Indians of Mississippi built huge mounds for sun worshipping temples. "Great Sun" king rides in sedan chair.



Figurines shown in these drawings have been found in the excavations of mounds.

Finely executed work was done in terra cotta by the Indian artisans of Ohio mound period.



by them were known in the Old World. These early prehistoric farmers in time had learned the expert cultivation of tomatoes, potatoes, tobacco, tapioca, gourds, squashes, corn and many other important plants.

The excavations and research of archeologists and botanists have reconstructed the past of the early farming culture. From this reconstruction, gained through the analysis of prehistoric community debris, we learn that the earliest farmers had no pottery. This could mean that they were stone boilers although there is no indication that they were. It is just as possible that their food was roasted on an open campfire. The most significant evaluation of debris examination has been the indication that tobacco and corn were the latest plants to reach cultivation—after many centuries of the cultivation of other plants—and that with the advent of corn came pottery.

Mounds, Cliffs, and Apartments

When corn finally became the chief food plant, it was idealized as the very source of life. Its planting, harvesting, and storing became a community function through necessity and a way of living, completely adjusted to its cultivation and worship, brought about a significant change in the culture of the farming peoples of the Southwest and eastern United States.



Remarkable cliff cities like Mesa Verde were built and abandoned long before the first Spanish explorers came.

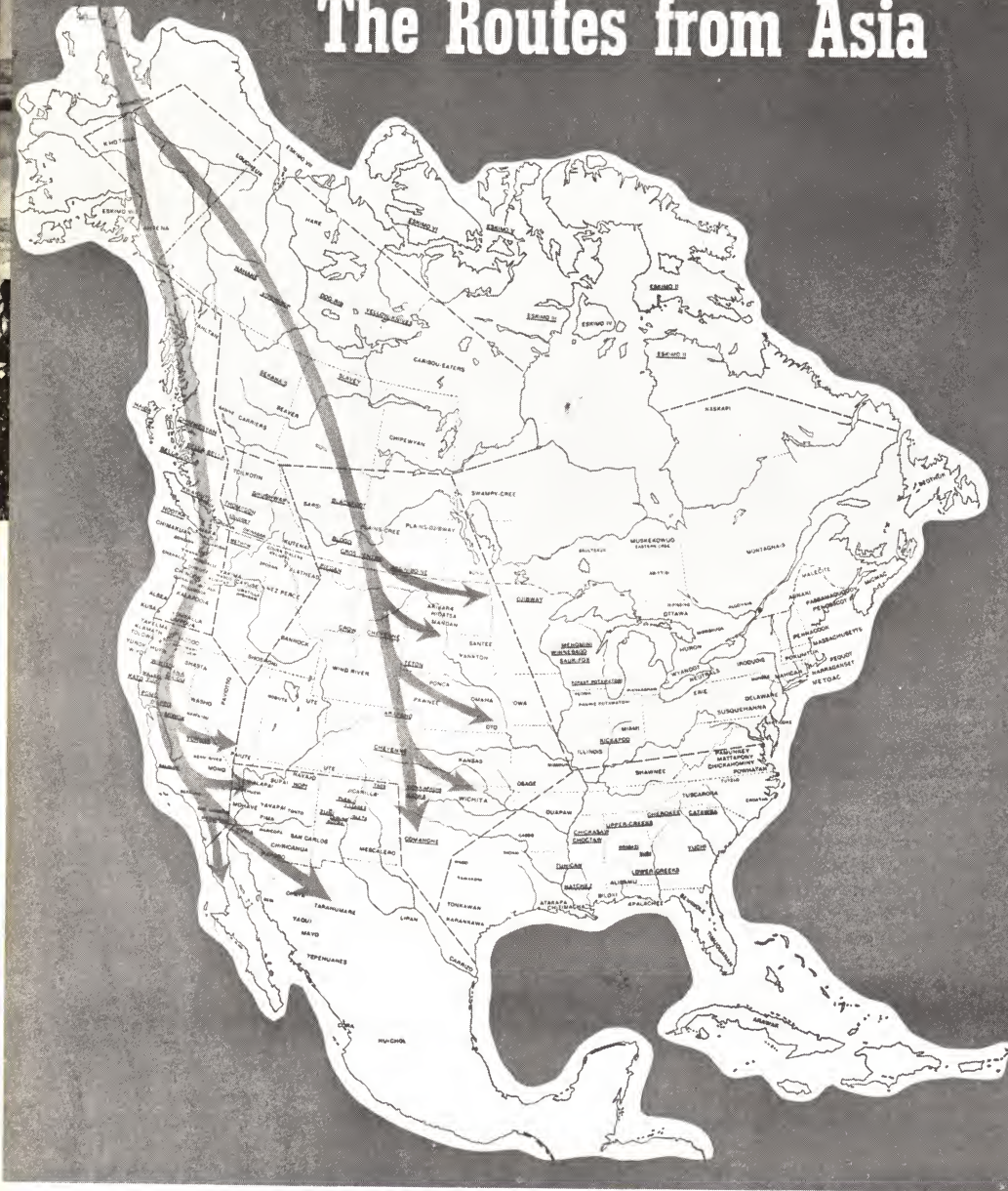
Man's enemy was no longer the beast of the forest, his danger now was from his own kind—the covetor of his store and crops. Communities were formed for protection. Farmers then became builders. Great forts, cities, temples and shrines were built.

In the eastern United States this communal construction took the form of gigantic mounds and earthworks. Notable and outstanding among them is the huge terraced mound Cahokia, in East St. Louis, Illinois, the great earthworks at Newark, Ohio, and the giant Serpent Mound temple in Adams County, Ohio. Cahokia, a temple, towers more than 100 feet high, is over 1000 feet long and more than 700 feet wide. Its base covers sixteen acres and is the largest single earthwork in the country. The Serpent Mound, a masterpiece of sculpture, is a gigantic earth serpent more than 1300 feet long with jaws 75 feet wide. At Newark was a tremendous group of walled enclosures covering more than two square miles which suggests that they might have been used as a fort or as protection for crops. Archeological investigation of these great mounds and the smaller ones which surrounded them reveals that a high level of artistic achievement and spiritual development was possessed by these people. There is much evidence to indicate elaborate ceremonial procedures along with the uncovering of many thousands of fine sacrificial pearls, finely carved pipes and

figurines—masterpieces of the carver's art.

While the farmers of the east were beginning to construct their mounds, the farmers of the Southwest had already built their own buildings in caves and on ledges of rock on the sides of cliffs in Colorado, New Mexico, Arizona and Utah. These early dwellings preceded the greater community apartment buildings such as the famous cliff apartments at Mesa Verde, Colorado, and the tremendous ground pueblos of Aztec and Bonito, New Mexico. These later constructions mark the zenith of community building—Bonito, perhaps, the greatest of them all. Built of stone and adobe about 1000 years ago, it contained more than 500 rooms and accommodated, perhaps, 2000 people. Three to five stories high, shaped like a crescent, its front enclosed by a straight row of one-story buildings forming a large courtyard. Bonito was truly a formidable fortress. Religious ceremonies were held in many round shaped rooms called kivas which were an important element in the design of the building. The ancient builders were, in way of life, architecture, and culture much like the modern Pueblo Indians. They lived on corn and game, grew cotton, wove good cloth, were expert masons and were rich in turquoise which they mined and fashioned into jewelry. Their great art was pottery, the quality of which the modern Pueblo has yet to equal. •

The Routes from Asia



ACROSS the Bering Strait and down through Alaska into what is now the United States came the prehistoric fore-runners of the American Indians. Historians surmise that Bering Strait and the Aleutian Islands were then one solid strip of land, or that the strait between Asia and North America was not the 56 miles it is today.

The Rocky Mountains divided the prob-

able routes of the Indians as they slowly migrated south along the east and west slopes of the range. Pacific Coast tribes reached what is now Mexico, while Red-men of the plains moved eastward until they had settled along the Atlantic seaboard.

At the time of its discovery, the United States contained more than 2000 tribes comprising nearly one million Indians. Be-

ALGONKIN

Woodlands

Abnaki
Algonkin
Cree
Delaware
Illinois
Kickapoo
Mahican
Massachusetts
Menomini
Miami
Micmac
Montagnais
Narraganset
Naskapi
Ojibway
Ottawa
Pequot
Potawatomi
Powhatan
Sauk-and-Fox
Shawnee
Wampanoag

Plains—Plateau

Arapaho
Blackfoot
Blood
Cheyenne
Gros Ventre
Piegan
Plains Cree

California

Wiyot
Yorok

CADDOAN

Woodlands

Caddo
Kichai
Tawakoni
Waco

Language Families

Plains—Plateau

Arikara
Caddo
Chavi
Kitkahaxki
Pawnee
Pitahaurata
Witchita

DENE

Plains

Kiowa Apache

Southwest

Chiricahua
Jicarilla
Mescalero
Navaho
San Carlos
White Mountain

California

Hupa
Kato
Tolowa

IROQUOIS

Woodlands

Cayuga
Cherokee
Erie
Huron
Mohawk
Neutrals
Oneida
Onondaga
Seneca
Susquehanna
Tuskarora
Wyandot

MUSKHOGEAN

Woodlands

Alibamu

Apalachee

Chickasaw
Choctaw
Koasati
Lower Creek
Natchez
Seminole
Taensa
Tunica
Upper Creek

PENUTIAN

Plains—Plateau

Nez Percé
Umatilla
Wishram
Yakima

Northwest

Cayuse
Chinook
Klikitat
Molala
Wasco

California

Costanoan
Klamath
Maidu
Miwok
Modoc
Wintun
Yokuts

SIOUAN

Woodlands

Biloxi
Catawba
Quapaw
Tutelo
Winnebago

Plains—Plateau

Assiniboine
Crow

Eastern-Dakota

Hidatsa
Iowa
Kansas
Mandan
Omaha
Osage
Oto
Ponca
Santee-Dakota
Teton-Dakota
Yankton

UTO-AZTECAN

Plains—Plateau

Bannock
Comanche
Kiowa
Paiute
Panamint
Snake
Ute
Wind River

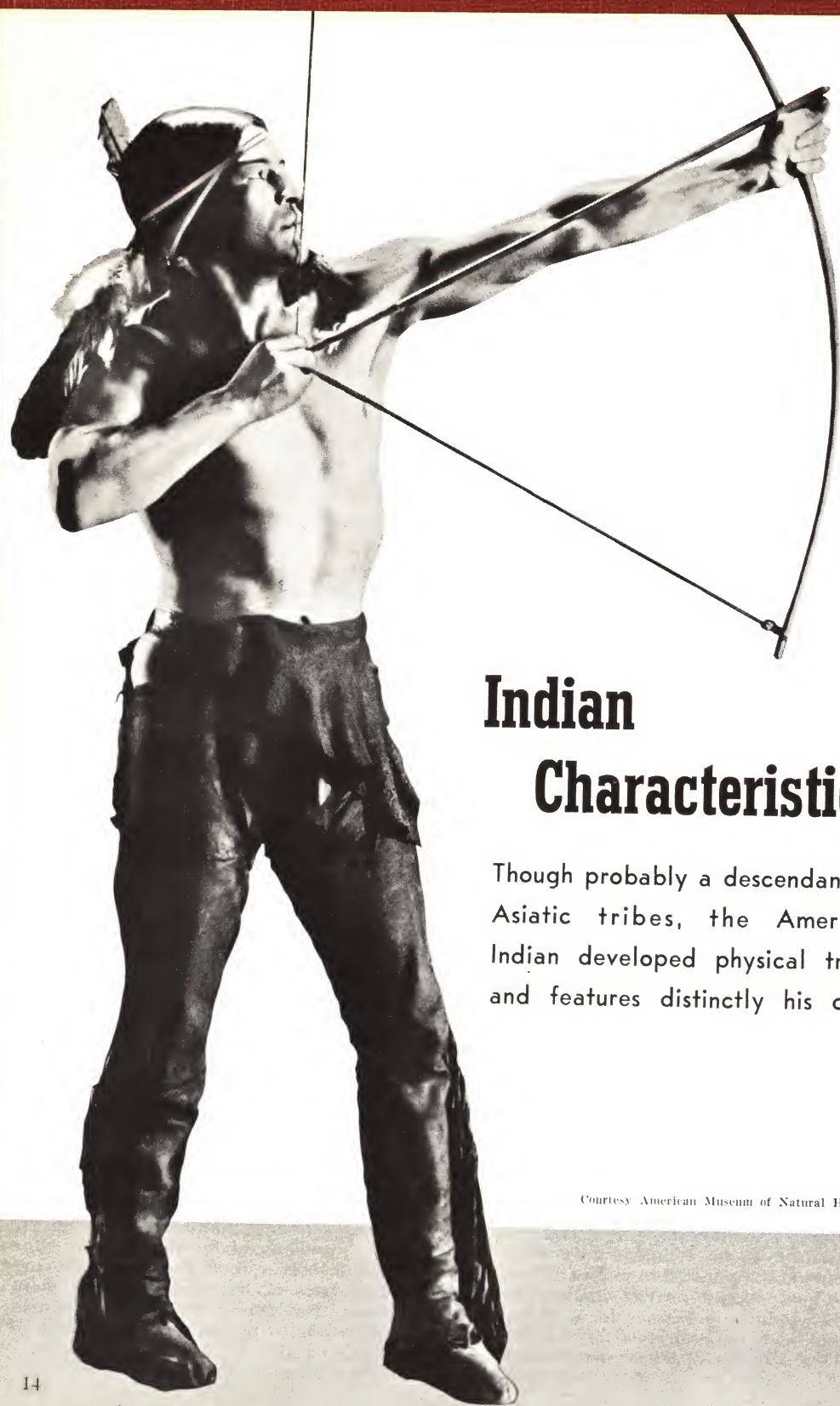
Southwest

Aztec
Chemehuevi
Cora
Hopi
Opata
Papago
Pima
Yaqui
Tanoan Pueblos
Hano
Isleta
Jemez
Nambe
Pojoaque
Picuris
Sandia
Santa Clara
San Idelfonso
San Juan

cause of social and economic necessity an Indian community hardly ever consisted of more than one hundred and fifty people. When a tribe reached a number beyond that limit its government very often became too complicated to work efficiently or the food supply proved inadequate. It then would be necessary for a part of the group to leave and start out on its own.

This splitting apart occurred for thou-

sands of years until the whole continent was occupied. By 1492 the tribes had pretty much settled themselves geographically and lived in the areas shown on the map. Traveling about the country continued, however, and hunting, war, and trading trips of hundreds of miles were common. The United States was interlaced from border to border with thousands of well worn trails. •



Indian Characteristics

Though probably a descendant of Asiatic tribes, the American Indian developed physical traits and features distinctly his own.

Courtesy American Museum of Natural History

TO GAIN a true picture of the Indian and his way of life; it is important to penetrate what has become the popularized notion of the American Indian as represented on television screens, in movies, and on the face of our nickel coin. In all fairness the tendency today in movie and television studios is toward realism and truth, but the Indians most often depicted are those warriors of the frontier days on our western plains. Even our nickel portrays the prominent profile of a Plains Dakota. As a result of this kind of conditioning it is difficult for many people—especially those of other countries—to realize that not all Indians wore war bonnets, hunted buffalo, and lived in tepees. There were and still are many other kinds of Indians living in the United States.

John Collier, former Commissioner of Indian Affairs says: "From the standpoint of numbers the native (Indian) population is by no means great, for in all the 48 states and Alaska there are living today no more than 430,000 Indians. We find that the Indians, often viewed as a dying race, are actually increasing in numbers and at a rate faster than any other population group in the country."

In the United States are to be found tribes of tall Indians and tribes of short ones. Skin colors exist—by group—in varying shades of brown; some extremely light, others reddish, yellowish, and black. In some tribes, eyes slant like the Chinese and Tibetans, while in others the eyes are

Chief Charging Bear shows features of Sioux tribe.



All photos from Smithsonian Institution

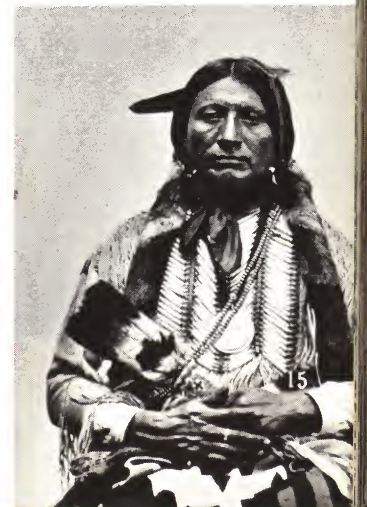


Shining River was from the Sauk-Fox tribe, Algonkin stock.



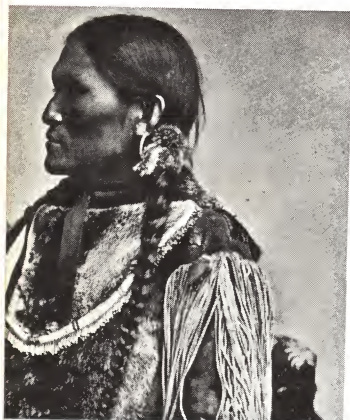
Good Fox belonged to Pawnee tribe of Caddo family stock.

Wooden Lance, member of Kiowa tribe, in 1894 photo.





Lone Tepee of Comanche tribe, Shoshone, from Apache, Okla.



Augustin Vijil was an Apache of Jicarilla Band, Athabascans.

Wakan Dagle (God is Coming) was Oto Sioux of Chiweres.



Fat on Skin was an Osage, Sioux family, of the Dgegiha grouping.



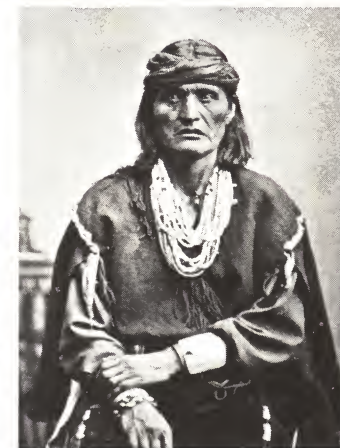
Bear Claw, or Chief Charlot, was of Flathead tribe of Salish.



Jose Pocati, photographed 1872, belonged to Yuma tribe.



Pahlowahtiwa was governor of the Zuni tribe members of Zuni family.



Komik-senser belonged to the Kinugumiut tribe of Eskimos.



straight. There are groups with long and narrow heads and others where heads are relatively short and wide.

All American Indians are a branch of the Mongolian stock and have several physical characteristics in common. Their head hair is abundant, glossy black and straight, and each hair when cut across proves to be almost circular in form. Baldness among them is extremely rare. Face and body hair is scant, scattered or non-existent. Common with other Mongolian peoples, Indians are sometimes born with one or several dark purple spots on the skin of their backs and often are found to possess shovel-shaped incisor teeth. Contrary to popular notion, Indians have approximately the same life span as white peoples and do not live longer lives.

The United States, at the time of its discovery, contained nearly one million Indians. There were more than six hundred separate and distinct societies and within each society were hundreds of small, separate, thinly scattered tribes and communities. Each of these small groups had its own language, practiced its own style of dress, designed its own kind of housing, and had its individual customs and standards of living.

These differences of languages, custom and way of life exist even at the present time and are as wide as those that are found between nations in Europe. As an example, approximately 250 different languages and dialects are spoken by American Indians today—more than all the languages found in Europe and Asia combined!

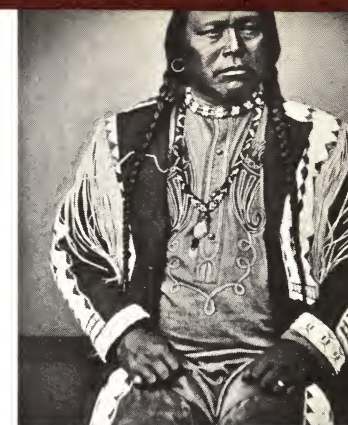
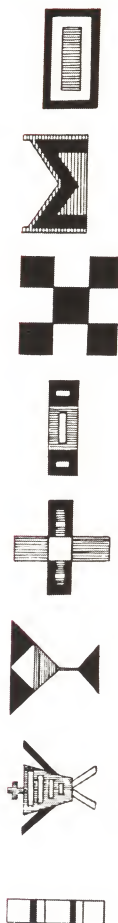
What of this tremendous number of different languages spoken by Indians? Study

of these many different tongues revealed that a definite resemblance existed throughout practically all of them, and it was possible to divide the many hundreds of Indian languages into fifty-eight main ancestral parent families or stocks.

Some of these families were large and powerful and occupied several cultural areas. The Algonkin family, for instance, contained many languages and occupied a vast territory. Members of their family include the Algonkins of the Eastern Woodlands area, the Blackfoot of the Plains area, and the Wiyots and Yuroks of the California area. Other groups like the Zuni of the Southwest, while strong, occupied only a few square miles of country and contained only a single tribe.

In the past fifty years some of the fifty-eight original parent families have become extinct. The 1950 census reports 343,410 Indians now living in the United States.

It is quite easy to understand the differences to be found in housing, clothing and eating habits in different parts of the country. They were a simple result of geographic necessity and were formed by climate, terrain and food supply. It follows, naturally, that tribes living in the same type of country would be somewhat similar to each other in their way of life. After years of study and contact with Indians all over the United States, ethnologists have been able to divide the Indians into what they call the seven "cultural areas." They are designated as: Eastern Woodland, Southeastern Woodland, Plains, Plateau, Southwestern, California, and Northwest Coast. •



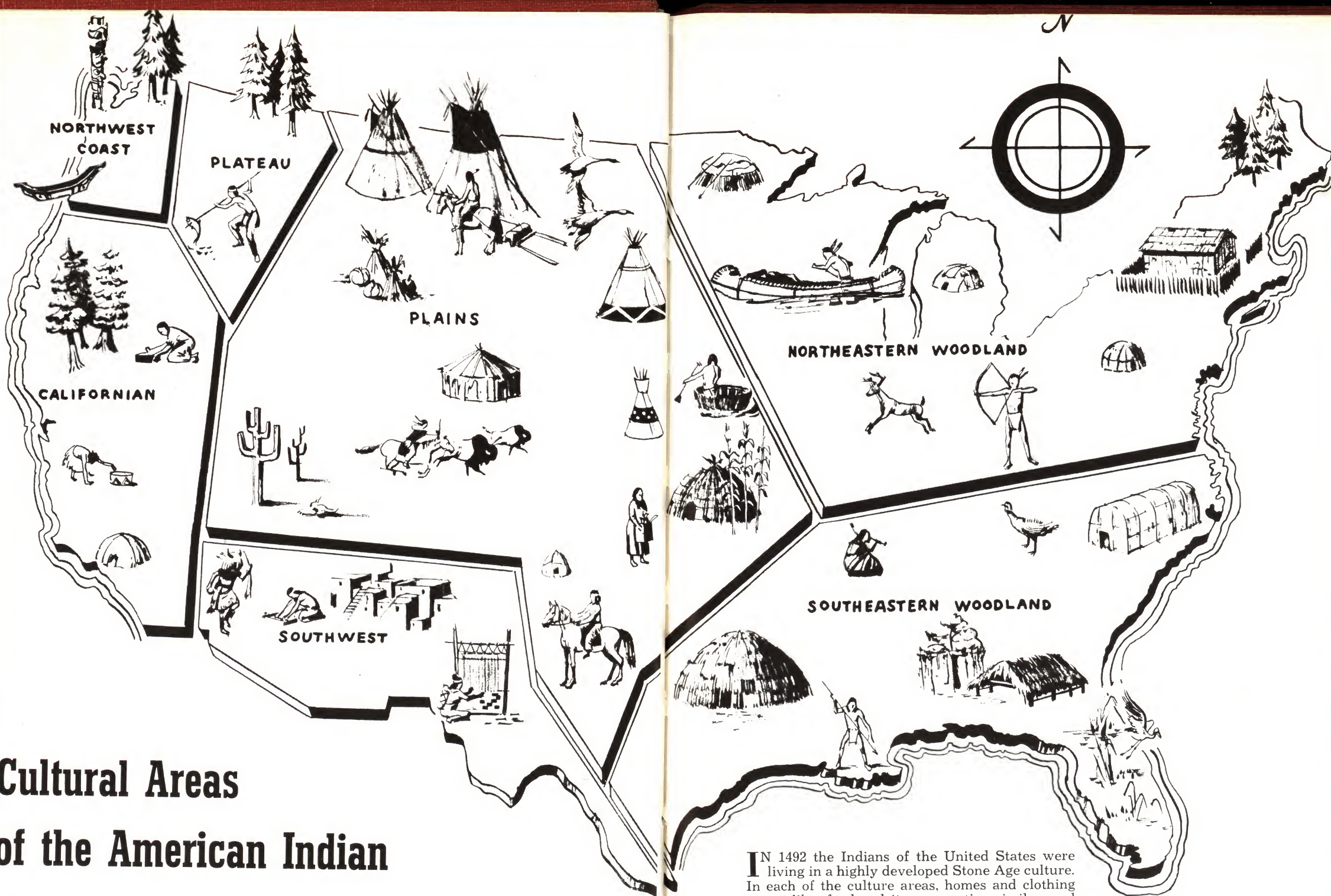
Arrow, called Willie Powell, was of Ute tribe. Shoshones.



Yellow Bull was chief of Nez Percé tribe, Shaphaptian stock.

Cultural Areas of the American Indian

The Indian patterned his life to his environment—woodland and plain, plateau and seacoast—for his hunting, fishing, and farming.



IN 1492 the Indians of the United States were living in a highly developed Stone Age culture. In each of the culture areas, homes and clothing were alike, food and its preparation similar, and family, tribal, and political groupings tended to resemble each other. Boundary lines represent a blending of one culture with another. •



Chiefs from the Six Nations of the Iroquois met around the council fire.

Statesmen and Woodsmen

Settlers arriving on the Atlantic coast were met by Indians skilled in the ways of the woodlands, and practiced in the arts of keeping peace or waging war.

PRINCIPAL INDIANS OF THE NORTHEAST

Abittibi	Huron	Missisauga	Oneida	Prairie
Abnaki	Iroquois	Mohawk	Onondaga	Potawatomi
Algonkin	Illinois	Montagnais	Ottawa	Sauk-Fox
Beothuk	Kickapoo	Munsee	Passama-	Saulteaux
Cayuga	Mahican	Muskeowug	quoddy	Seneca
Chippewa	Malecite	Nanticoke	Pennacook	Siletz
Delaware	Massachusetts	Narraganset	Penobscot	Susquehanna
Eastern Cree	Menomini	Naskapi	Peoria	Swamp-Cree
Erie	Metoac	Neutrals	Pequot	Tuscarora
Forest	Miami	Nipissing	Piankashaw	Winnebago
Potawatomi	Micmac	Ojibway	Pokumtuk	Wyandot



Painting courtesy Pontiac Motor Division, General Motors Corporation

Hunting, fishing, and farming were occupations of Algonkin tribes in the northeastern forests.

BY far the largest and most important grouping of Indian tribes in the United States were those of the Northeastern and Southeastern Woodlands—the Indians of our early history. Dwelling in forests and on the shores of lakes and rivers in small settled communities, they occupied a tremendous territory that extended from Canada to the Gulf of Mexico and from the Atlantic coast westward to and beyond the Mississippi River.

An account of the mode of life as lived by the Woodland Indian at the time of our country's discovery is to speak, for the most part, of three large and important Indian families: the Algonkin, the Iroquois, and the Muskogean.

The Algonkin tribes held most of the territory west of the Atlantic Ocean to the Mississippi River, from Canada on the north to Virginia and Tennessee on the south. The Muskogean family held most of what is now the heart of the South from South Carolina westward to the Mississippi River. The family of Iroquois controlled what is now the state of New York, and other divisions lived in the eastern Great Lakes area and Pennsylvania. The Cherokee—a southern member—lived in the lower Appalachians near what is now the state of Georgia.

Much of the cultural and social development of the Woodland Indian was very high and, in many respects, overshadowed the attainments of the settlers from Europe. However, in common with the warfare,

Photos, unless otherwise credited, courtesy American Museum of Natural History





This model of an Ojibway wigwam shows sapling framework with wide straps of bark tied by thongs on top.

bloodshed, and persecution that existed on the European continent—war also was to be found in America.

A state of perpetual feud and warfare existed between practically all tribes and communities at the time the first colonists arrived here. For instance, tribes of the Algonkin not only fought the Iroquois but fought among themselves. Each tribe, no matter of what family, considered itself an independent nation and, most of the time, looked upon its neighbor as an enemy. Quarreling between communities was constant and resulted in endless and bloody feuds.

The ideals of a tribe prescribed that the highest honors and respect go to the most brave and daring raider of an enemy and, although the elders sometimes preached peace—even talked of peace with the enemy—they also extolled the glories of the warpath. Peace, under these conditions, was rarely possible and the lives of most Indians were conditioned by the prospect of sudden terror, destruction, and death.

Life In The Northeastern Woodlands

The thick vast forests of ash, hickory, oak, elm, and maple interspersed with great rivers and lakes, streams and rapids were reflected in the Indian's spirit and way of life. From the woodlands came the material to build his home, canoe, weapons and cooking utensils. The forest wildlife provided him with food, furs, and hides for his clothing; its wild plants were the source of vegetable medicines and sustenance. Trees, streams, plants, and vines were revered and idealized and became the essence of his lore and ceremony, and were repre-

sented in graceful flowing designs and decorations on his clothing and possessions.

Most tribes lived in sentry-patrolled fortified villages protected by palisades of high, sharp-pointed tree trunks which sometimes also enclosed their gardens. The basic house of the community was the wigwam; a simple and comfortable dome-shaped oval hut constructed of a framework of bent saplings covered with long slabs of bark, mats or skins; depending on the most suitable material the local country could provide. In the extreme north, wigwams were covered with caribou skins. Farther south, birch and elm bark slabs were used during the warm months and, in winter, mats made of cattail rushes were often used.

In building the wigwam, an oval determining the desired floor area would be traced on the ground and then the saplings were spaced evenly around the oval and set firmly in the ground in a vertical position. They were then bent over to meet each other in an arc, their ends entwined, and then were tied together with basswood strips or leather thongs. Thinner saplings were laced horizontally through this framework and tied in. The slabs of bark or mats were then applied to this framework and overlapped—tied or pegged on. In most cases only one doorway was provided and a hole left in the roof for smoke to escape. The cooking fire was in the center of the tamped earth floor, and platforms around the insides were used for sitting and sleeping. Wigwams were sometimes arranged along streets within the palisade walls or, at other times, in a ring about a central open space that was used for



Early drawings of Indians, like this published in 1591, often show a European artist's conception from the explorer's description.

Smithsonian Institution

The headdress shown at right was worn on special occasions. Notched and colored eagle feathers showed special brave deeds in battles.

G. Powell



games and ceremonies. When it came time to move the village, the wigwam coverings were often removed and bundled for transport in canoes.

Clothing was as simple and functional as the wigwam. Tanned deerskin, sewed with threads of sinew, was used to make practically all clothing. Men wore breech cloths and moccasins in the summer and added leggings, knee-length sleeved jackets or fur robes of rabbit or bear skins in the winter. The breech cloth consisted of a piece of skin about a foot wide and several feet long with beadwork embroidered on the ends. The cloth was placed between the legs and brought up in front and back. A belt around the waist held it in place and the decorated ends overlapped in front and back like an apron. Leggings were made in matched pairs but were not sewed together. They covered the whole leg snugly, were usually fringed with buckskin on the outside, and were held up by a thong fastened to the waist belt. Jackets were made to reach to the knees, were variously decorated with beadwork and painted designs and pictures, and fringed on the edges with buckskin. Moccasins were also of decorated skin, of one piece, and soft-soled. Children went about naked until they were about ten years of age.

The basic woman's costume consisted of moccasins and a skirt formed by a rectangular skin folded around the waist and overlapped on the right side. It was held in place with a leather belt and reached to the knees. In the summer often nothing more was worn. In winter, knee-length leggings, a jacket, or fur robe was worn.

Headgear for both men and women consisted of a band of decorated skin worn



Sauk and Fox Indians, illustrated in Maximilian's Atlas, wore cockscomb scalp-lock type haircuts.

around the head with upright feathers set in it.

The men wore their hair in a peculiar and characteristic manner which was accomplished by shaving the sides of the head and leaving a cockscomb of hair from the forehead to the back of the neck. The ridge of remaining hair was cut in a pompadour on top and the remainder was braided and trailed down the back. This was the well-known scalp lock and often had bright bits of shell and colorful stones tied into it.

Fish oil and eagle fat was used to dress face and body skin by both sexes. Red earth pigment was often added when treating the face, forehead, and temples. Women used



Maple sugar collecting was first practiced by the Indians. Here Ojibways at work are pictured in a museum model.

Logs were pounded until long splints broke loose. These were then dyed, woven into baskets, or shredded for thread.

black paint around their eyes and on their foreheads. Face and body painting of the men, however, was more elaborate than that of the women and consisted of several colors overlaid with figures of animals and birds. There was no set rule to decorations of this kind and each man was free to use his imagination toward colorful originality. Men and women carried make-up kits containing bags of pigments in several colors along with a bag of fat for use as a base.

In practically all villages small gardens were cultivated with simple wood or bone implements. The earth was piled up in long rows about two feet apart and corn—the principal crop—squash, beans, sunflower, pumpkins, and sometimes tobacco were planted in the rows. Besides these garden crops, many wild fruits, berries, greens, seeds, and nuts were gathered from the forest and added variety to the diet. In the spring, maple trees were tapped for sap which was converted into syrup and sugar. Menus included a wide variety of foods, of which many adopted by the early settlers remain with us today. Maple sugar, popcorn, hominy, succotash, wild rice, and persimmon bread are examples.

The basic economy, however, was based around the animals hunted in the forests. Large and small game such as bear, deer, moose, rabbit, beaver, wild pigeon, turkeys, partridge, quail, and a wide variety of water fowl were hunted with bow and arrow, wooden and stone headed clubs.

Household utensils such as dishes and cooking pots were often made of wood or folded birchbark. Simple, pointed-bottomed, black pottery was made for cooking and storage. Implements of bone and chipped and polished stone were in common use. Bows were fashioned of hickory, orangewood, oak, and ash, and arrows



pointed with heads of chipped flint, sharpened bone, and claws.

Trees were felled by an ingenious method of combining fire with a stone axe. First, all but a small section of the trunk was covered with clay or wet earth and the exposed area was set afire. As burning progressed, the charred portion was removed with the axe until the tree toppled over.

Simple baskets were made from splints of black ash and linn trees by removing the bark of selected straight and knot-free logs, pounding them until they broke into long splints which were then stripped, cut to length, dyed, and woven. A most significant and characteristic industry was the manufacture of shredded basswood fibers, obtained by the above method of pounding, from the inner bark of the log. These fibers were made into a crude but strong twisted thread by rolling them against the naked thigh or calf with the palm of the hand. This thread found a wide use in weaving belts, tump lines, and square bags.

THE SIX NATIONS OF THE IROQUOIS. Long before 1492 the powerful and ruthless tribes of the Iroquois had swept up



A miniature group shows Sauk and Fox Indians of the Southeast working with basswood bark fiber.

N. Y. Public Library



Trees were felled by building a fire against them. Logs were then hollowed into canoes the same way.

from the south into Algonkin territory, spreading death and destruction with their advance. Tribes of the Erie, Huron, Wyandot, and Neutrals captured and controlled most of the eastern area of the Great Lakes and, in what is now the state of New York—from the Hudson River westward through the Mohawk Valley to Niagara Falls—dwelt five prosperous and powerful tribes: the Mohawks, Oneidas, Onondagas, Cayugas and Senecas. After vanquishing all the surrounding tribes of the Algonkin, they fell upon each other in battle and murder until the Mohawk Valley was a continuous scene of bloodshed and arson. In time, of course, this warfare led to a weakening of their strength, and they found themselves in constant danger of attack from the revenge-seeking Algonkin.

About the year 1500 a reformer came upon the scene—the Onondaga chief Hiawatha—who preached a government of peace and union between tribes for the purpose of self-preservation and united offensive action against their enemies. In the beginning he met with great opposition since each tribe traditionally prized its independence and freedom of action. In spite of all the resistance he persisted in his attempts and was finally banished from his own tribe. In time he came to live with the Mohawks and with the aid of the great chief Dekanawida, they worked out a successful plan of federation that was finally accepted by the five tribes. The plan of federation was a masterpiece and has been called one of the highest social achievements of mankind in its time.

The confederacy operated under an unwritten constitution which called for the election of a governing body consisting of members from each of the tribes. The gov-

ernment never interfered with the rights of the tribes and was always prepared to receive new tribes in membership. Its purpose was to abolish war and bring about general peace by destroying enemies who wouldn't unite with it. Only the government could declare war and the vote had to be unanimous. Differences between member tribes were settled by arbitration. The league of the Five Nations was functioning and prospering early in the sixteenth century and about the year 1720 the Tuscaroras moved up from the south and joined them. The confederacy then became known as The Six Nations.

The league was symbolized by a name meaning "long house with a door at each end" and it suggested that the league could be extended in the same manner that their characteristic long wigwams were extended whenever a new family came into



Moccasins of Mohawk, Seneca, Oneida, Iroquois, and Onanadaga members of Six Nations are shown.

the house by a new marriage or adoption.

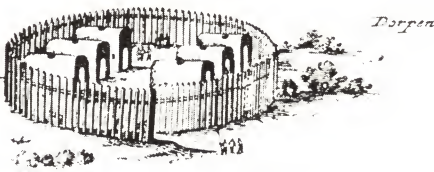
The Five Nations lived from east to west as follows: Mohawk, Oneida, Onondaga, Cayuga, Seneca. In keeping with the symbolism of the "long house," the Mohawk were the receivers of tribute and the guardians of the east door. The Seneca guarded the west door while the Onondaga, who lived in the middle, kept the council fires and were the wampum keepers since all records of the league were kept in woven belts of wampum.

The family organization of the Five Nations—as in all Iroquois tribes—was maternal and meant that everyone inherited through his mother. The women owned, controlled, and continued to live in the house in which they were born. The husbands didn't really belong and the real men of the house were the brothers of the wives. The women exercised a great deal of power in the community and often were the deciding factor in voting for or against war. The family organization was made up of maternal clans such as the Bear, Turtle and Wolf clans of the Oneida. All members with the name of the same clan were related to each other and it was taboo to marry within one's own clan.

Religious ceremonies took the form of festivals such as the Corn Festival, Bean Festival, and Strawberry Festival. There were many religious societies in the organization but the most unusual one was called The False Face Society. Grotesquely carved masks were worn by its members and it was believed that the masks could, along with the shaking of turtle shell rattles, cure sickness.

THE TRIBES OF THE ALGONKIN. The Algonkin tribes of New England—Wampanoag, Mahican, Narraganset, Pequot and Pequot—were the Indians who met the first French, English and Dutch colonists to reach America. They are the most important Indians of our early history. It was Massasoit, an Algonkin, who greeted the Pilgrims when they landed and who saved their lives by teach-

Modus muniendi apud Mahikanenses
Maniere van Woonplacten ofte Dorpen der Mahicans
ende ander Nation hier geboren



Smithsonian Institution

A drawing of a Mahican village in 1651 depicts the long-house wigwams of the Algonkins in stockades.

ing them the cultivation of corn. Pocahontas, of the Powhatan in Virginia, who married John Rolfe, was also an Algonkin.

Most of the Great Lakes area was inhabited by Algonkin tribes—Sauk and Fox, Cree, Potawatomi, Menomini, Chippewa and Ojibway. These Indians were famous for their use of birchbark and used it not only for canoes and houses but made cooking pots of it in which they boiled food over open fires. They also inscribed messages on birchbark and one of the most interesting of all Indian records—the Wilam olum, which is an account of the Algonkin conception of the creation of the world—is one of the nearest approaches to written documents by Indians in the United States.

Life In Southeastern Woodlands

The way of life in the Southeastern Woodlands resembled, to a great extent, the life in the Northeast. Communities lived in fortified permanent villages, farming, hunting, and fishing made up the economy, and only in the extreme south did real differences occur. Here the land was poor and sandy and the dense forests were transformed into weak stands of yellow pine. Villages in this area were to be found either along the sea coasts where fish and fowl were plentiful, or along rich river banks that offered good farmland. Houses tended to change as the climate grew warmer. They were generally long buildings of one or several rooms, constructed of a wooden framework covered with woven cane. Over this, inside and out, thin woven mats were installed. Roofs often were of palm branches and sometimes walls were plastered with clay and painted. Many houses had long, open veranda-like porches and in the extremely warm areas houses became simple open shelters.

Boats changed from bark canoes to cypress dugouts, arrow tips and knives often were made of sharpened shell, and the bow and arrow was displaced by the blowgun in hunting small game.

THE FAMILY OF THE MUSKHOGEAN. The Muskogean were the aristocrats of the southland. Their better known tribes were: Alibamu, Apalachee, Chickasaw, Choctaw, Koasati, Lower and Upper Creek, Natchez, Seminole, Taensa and Tunica.

The Natchez are considered to be most

Members of the False Face Society of the Iroquois wore masks, shook rattles to dance away sickness.



Matoaka als Rebecca daughter to the mighty Prince Powhatan Emperor of Ahanoughkomouck of Virginia converted and baptized in the Christian faith, and Wife to the Worth M^r Tho: Rolfe.

Pocahontas, a member of the Powhatan tribe of the Algonkin family, is most famous of Indian women.

typical of all the tribes and are believed to have influenced the rest of the family to a great extent. The most significant characteristic of these people was their worship of the Sun and the grand temples built for devotion to a perpetual sacred fire. Unlike most other Indian societies, the social order of the Muskogean was not democratic and there were ranks of nobles and commoners. At the head of the community was the king or Great Sun who had absolute power over the lives of his subjects. When he traveled about he was carried in a sedan chair and when he died, all of his wives were executed. It is interesting to know, however, that sometimes women became the Great Sun and enjoyed the same powers and privileges of a king.

Farming was their principal occupation and they were expert cooks and bakers. Two of their food recipes, which present-day southern cooks have adopted and

PRINCIPAL INDIANS OF THE SOUTHEAST

Alibamu	Croatian	Seminole
Apalachee	Karankawa	Shawnee
Arawak	Kichai	Taensa
Atakapa	Koasati	Tawakoni
Biloxi	Kusa	Timuquanan
Caddo	Lower-Creeks	Tonkawan
Catawba	Mattaponi	Tunican
Cherokee	Muskogean	Tuscarora
Chickahominy	Natchez	Tutleo
Chickasaw	Pamunkey	Upper-Creeks
Chitimacha	Powhatan	Waco
Choctaw	Quapaw	Yuchi





Seminole Indians of Florida were members of the Mushogean family that included Choctaw, Creek, Natchez.



An Osceola couple in the Florida Everglades wear ceremonial clothing with typical bright colors.

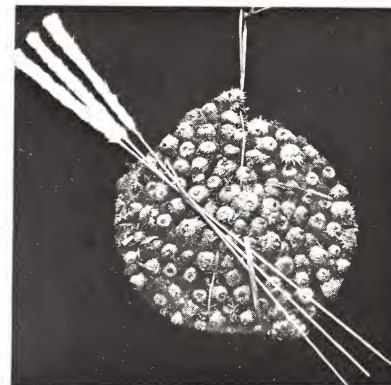


An early engraving records a Creek Indian chief and his nephew, members of a sun-worship tribe.



For southern Indians, the blow gun often took place of bow and arrow used in the north.

Smithsonian Institution



Blow gun darts rest on a mat of thistles from which down was taken for the dart ends.

Chief Pontiac, Ottawa warrior and statesman, fought against the British at Detroit in 1763.

have become famous for, are lye-hominy and corn bread.

The statesmen and woodsmen of the East were the first Americans to meet and welcome the explorers and settlers from Europe, and they were the first to experience humiliation and defeat under the deadly advance of white settlement. Their glorious life is no more, but the names and deeds of their great men and women—Pocahontas, Massasoit, King Philip, Tammany, Pontiac, Keokuk, Tecumseh, Hiawatha, Logan, Sequoya, Osceola—live on in our history today, long after their homelands have become the domain of record books.

From the Woodland Indians—among many legacies—come our Thanksgiving, tobacco, and nearly one-half of all the varieties of vegetables found today in our gardens. And, what is probably most important, the Iroquois Confederacy had a profound effect, finally, in the framing of our own American form of government. •

Skin dressing is performed by a group of the Southeastern Yuchi Indians.



Courtesy Pontiac Motors Division of the General Motors Corporation

The Buffalo Hunters

Across the plains and plateaus of the West, the Redmen followed the Buffalo.

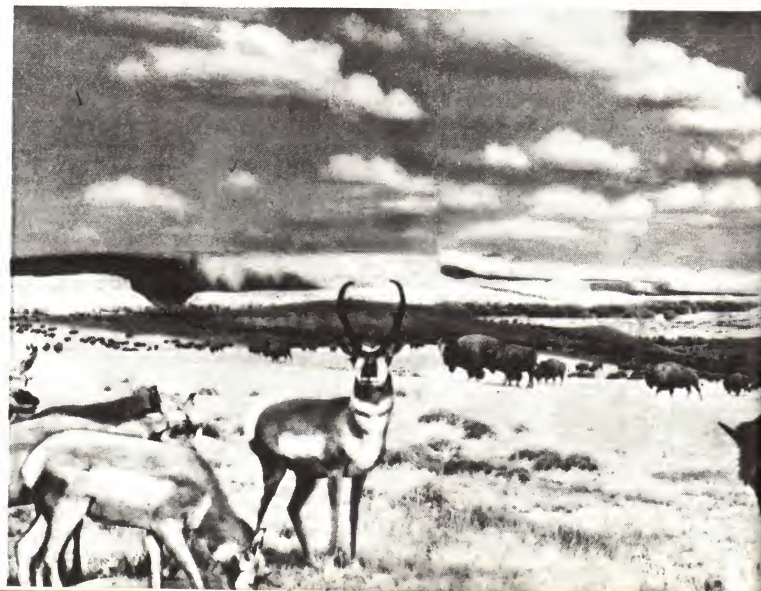


Smithsonian Institution

With both hands free for bow and arrow or spear, the Indian rode bareback after buffalo. Indians were excellent horsemen; trained their mounts well.



The Indian usually killed only the buffalo he needed. Before the coming of the professional white hunters and guns, the plains were alive with game.



WESTWARD from the eastern forests and the Mississippi River, the country slowly fades into vast grass-covered prairies and then rolls into great dry, wind-swept plains that stretch to the Rocky Mountains. A tremendous expanse of broad rolling open country—the bygone home of the buffalo and the Indian of the plains.

The life of the Plains Indian was almost completely dependent on the existence of the buffalo. The lives of the two were interactive and the death of one gave sustenance to the other. From the buffalo came hides for clothing, houses, cooking pots, ornaments and boats. Horns, bones, sinews and hoofs gave weapon points, implements, tools, thread and glue. The flesh was food. Wherever the buffalo moved, so moved the Indian and life on the plains was a continuous suspenseful journey in search of the herd.

In the earliest days, before the coming of the horse, the buffalo was hunted on foot—stampeded over cliffs, wounded and killed—and the Indians lived, for the most part, in permanent villages of round earth lodges. From early spring through fall every able hunter left the village for the hunt. On these trips they lived in small conical hide tents. The tribe would set up camp near a buffalo trap that they had previously constructed on the edge of a cliff. An open area of about 150 feet in length along the edge of the cliff was left open and from each end of this area two lines of piled stones, spaced about fifteen feet apart, were set out in a V formation for about a distance

PRINCIPAL INDIANS OF THE PLAINS AND PLATEAUS

Apache	Cree	Methow	Shoshoni
Arapaho	Crow	Missouri	Shushwap
Arikara	Dakota	Nez Percé	Sioux
Assiniboine	Flathead	Ojibway	Spokane
Bannock	Gros Ventre	Okinagan	Tcilkotin
Blackfoot	Hidatsa	Omaha	Thompson
Blood	Iowa	Osage	Umatilla
Bungi	Kalispel	Oto	Ute
Caddo	Kansas	Paiute	Wichita
Cayuse	Kiowa	Pawnee	Wind River
Cheyenne	Kutenai	Piegán	Wishram
Comanche	Lillooet	Ponca	Yakima
Couder D'alène	Mandan	Sarsi	Yankton

Photos, unless otherwise credited, courtesy American Museum of Natural History





Before the Indians had learned to use horses, they stampeded buffalo between stones and over a cliff.

of two miles. At this point the lines were about two miles apart. When a herd had been located by the scouts, a buffalo medicine man would approach the herd and annoy the nearest bulls who would follow him with the rest of the herd, into the area of the trap. Once the buffalo had been lured between the two lines of piled stones, hunters took positions between the stone piles and behind the herd and it was then a simple matter, through shouting and the waving of robes, to force the buffalo toward the narrow end of the trap in a stampede, where they fell over the edge of the cliff to their death.

When returning home from the hunt, everything had to be transported on the back or on a dog travois. Two poles, attached at one end to a harness on a dog, were left to drag on the ground. In between them and spreading them out in a V, was fastened an oval or square frame netted with rawhide onto which baggage was fastened. Travel and transportation in those days was difficult and hunting was carried out much closer to home than later when the horse was used.

In 1541, De Soto had reached the Mississippi River and, about the same time, Coronado and his army had swept across the plains of Kansas—scattering stray horses in their wake. Finally, Spanish settlements spread many more horses throughout the southern plains and the horse at last had come to the Plains Indian.

By 1800 most Plains Indians had become expert horsemen and rode when they hunted, traveled, or fought.



Then commenced the Golden Age of hunting and travel. One tribe after another began to ride the horse, and within one hundred and fifty years Indians of the buffalo country were rarely seen afoot. Their entire order of living was changed—every member of the community rode—and life, for the most part, was completely nomadic. Distances that once took weeks to cover were now traveled in a single day. The buffalo could now be followed with great ease, it was no longer necessary to stampede whole herds wastefully over cliffs, and large quantities of meat could be transported home—the Indian had moved into a life of plenty.

His horsemanship was unexcelled. He trained his mount to single-out one buffalo in a herd, ride along side of it until the beast was felled with spear or arrow, and to continue with others in the same manner, permitting his hands to be free in the use of his weapon. Riding bareback, he could hang sideways from his horse by hooking one leg over its back and with his bow arm around and over the animal's neck. Reaching underneath with an arrow, he could then shoot an enemy with a minimum of his body exposed. Often, in warfare, dead and injured would be removed on the run from the battlefield by this technique of hanging low on the side to reach and lift a comrade.

Although important and indispensable in fighting, the greatest advantage gained

through the horse was mobility of the community, and since families, tents and belongings could be moved quickly and brought close to the hunting ground, many tribes gave up living in permanent homes, and what little agriculture they practiced, completely. It was not uncommon for a tribe to cover six hundred miles in a hunting season during the course of which they had to be prepared to make or break camp at a moment's notice. This resulted in the invention of the large tepee which was unexcelled in its beauty, lightness, comfort, and serviceability. Its frame work consisted of about thirteen slim rigid wooden poles approximately eighteen feet in length. The thinnest ends were tied together with thongs and the poles raised and spread until the bottom ends formed a circle about fifteen feet in diameter. Buffalo hides—as many as forty or more, depending on the size of the tepee, and sewn together to fit the frame neatly—were then spread over the frame and the ends of this covering were laced together. The bottoms of the skins were then pegged into the ground. A doorway covered with a flap of skin was provided and a collar-like flap, held open by two poles, was installed at the top as a chimney. This flap could be adjusted to changes in the wind direction for the removal of smoke and could be closed in rainy weather. In summer the bottom pegs were removed and the covering rolled up for ventilation. In winter, an inner lining of skins was used for insulation. The tepee was quick to erect and dismantle and two women could set one up completely in about fifteen minutes. Due to hard use, the coverings were renewed each spring at shedding time when the buffalo's hide was thinnest. The exterior sides were then re-decorated with colorful symbolic designs that had a religious or historical meaning. In some tribes the designs depicted the family totem and portrayed important and heroic events. In Blackfoot country the earth and constellations of the sky were often the theme to be found. One can imagine the exciting spectacle presented by a tepee village in late springtime. The newly decorated tepees, bright and alive, fluttering with a new life in the prairie breeze—truly an imposing scene of proud living and of beauty and grace.

A tepee village was arranged in a circle or circles depending on the size of the village and the space available. When space was limited or when scattered divisions of a tribe got together in large assemblies for medicine ceremonies, the

Tepees, like this of a Cheyenne Indian, were hides stretched over poles. Deeds were painted on sides.





Horse and dog of Montana Blackfoot are fitted with travois of poles to drag baggage across prairie.



Group of Blackfoot Indian women exhibit elaborate clothing. Note buffalo hides used as door and rug.

Interior view of a Blackfoot's tepee shows beds around edge, spears, clothing, and war bonnets.



tepees were set up in several circles, one within the other. The order of family arrangement in these assemblies was not haphazard and each group of relatives had its own fixed place. The women, who built the village, knew as soon as a site had been chosen exactly where each lodge was to be erected. This pattern of location was never broken and tepees were always to be found in their proper place.

When a new lodge was to be built it became a community affair. Friends and neighbors would be invited to a feast and afterwards the women would work together on the sewing and assembly. The cutting of the skins required a good bit of skill and was usually entrusted to a woman with the most experience since no patterns were used. A bit of humor was brought to the affair in the selection of a woman with the happiest disposition to work on the smoke flaps. It was believed that her personality would have a great deal to do with the satisfactory departure of smoke from the lodge.

Buffalo herds never remained in one pasture and the village was always on the alert for the signal to break camp. A camp removal must have been an exciting operation to watch. Scouts would return to the village with news that the herd was on the move and within a few hours, the complete community was dismantled, baggage packed, and men, women, and children mounted and on the march. At the head of the column rode the chiefs and at the flanks and rear were the armed warriors. Scouts, long since dispatched, were searching for signs of enemies and the herd ahead in the far distance.

Here again the ingenuity of the Plains Indian becomes evident. Practically every-



The earth lodge of a Mandan had room for several families. Horses were sheltered from thieves.



An Indian sage dressed in characteristic beads and buckskin sits on buffalo robe in his tepee.

thing he owned was designed for easy transport. Baggage, folded away when not in use, was constructed of stiff light rawhide in the form of bags, envelopes and boxes. These were called parfleches and were adjustable in size. Furniture was collapsible. Light "bull boats" constructed of frames of thin bent willow branches covered with buffalo hide were an ideal portable means of crossing streams and rivers. The tepee itself was transformed into a vehicle for transporting family baggage. This was known as the horse travois and was quickly assembled and attached to a horse as soon as the lodge was dismantled. The poles were divided into two equal bunches which were then fastened at their thin ends—one bunch on either side—to a rawhide harness worn near the horse's neck. The other ends were left to drag on the ground and the tepee cover, along with the parfleches and boat, were fastened on a frame installed between the poles. Water for the trip was carried and stored in buffalo paunches and fire was carried in a buffalo horn, slung over the shoulder, which was lined with moist, rotted wood. Before extinguishing the final campfire an ember was placed inside the horn along with a piece of fungus punk and the horn sealed with a tight-fitting wood cork. The punk smoldered over a long journey and brought life and warmth to the new village from the old one.

Although agriculture was practiced by a few of the tribes and wild berries and vegetables gathered and eaten—buffalo meat was the principal food. Even fish, abundant in the well-stocked streams they camped by, were most often scorned. When a buffalo was killed, the meat was sometimes roasted or broiled over an open camp

fire. However, a stew was often made by the stone boiling method. The hide was carefully removed and placed as a lining, clean side up, in a bowl shaped hole in the ground. Water was poured in and pieces of meat and sometimes vegetables laid in. Stones from a hot fire were then dropped into the pot until the meal was properly cooked. One well-known tribe of the Sioux family was called by a french name that means "stone boilers"—the Assiniboine. Meat was preserved by first drying thin strips of it in the hot sun or over a smoky fire. Next it was beaten into shreds with sticks, buffalo tallow melted and mixed with it, and then was packed tightly into a bag of buffalo skin which was sewed up tight. Sometimes marrow fat and dried berries were added to the mixture. This condensed food was called pemmican. It was very nourishing, and lasted over long periods of time.

In contrast to the Woodlands Indian who wore his hair in a scalp lock, the Plains Indian wore his hair in long braids down over his shoulders or loosely down his back. Clothing was similar to that worn in the east—breech cloth, moccasins and fringed jackets. The moccasins of the plains, however, were hard-soled. Buffalo robes were the most important item of the wardrobe and even in the coldest winter many men and women went about clad only in moccasins, breech cloth and robe. Women, however, wore loose dresses of skin in place of the breech cloth. The decorations painted and embroidered on clothing and parfleches were of many bright colors and always followed an angular geometric pattern in contrast with the flowery vine-like designs of the eastern woodlands. These designs represented such



Moccasins of the plains Indians had soles of heavier rawhide, beads in geometric patterns.



Eagle feather for war bonnet was slit like quill pen, looped around a thong, bound to secure it.

Spear and headdress of Blackfoot mountain chief are trimmed with eagle feathers showing valor.



subjects as tepees, mountains, trails, bones, stars and lightning.

The beautiful, wide-spreading, feathered war bonnet now worn by most Indians was developed by the Plains Indian. In the old days it was worn only on special occasions and was highly symbolic. Its beauty was of secondary importance for its real value was in its power to protect the wearer. The bonnet had to be earned through brave deeds in battle for the very feathers it contained were significant of the deeds themselves. Some warriors might only be able to obtain two or three honor feathers in their whole lifetime so difficult were they to earn. The bonnet was also a mark of highest respect because it could never be worn without the consent of the leaders of the tribe. War honors were called coups and could be earned in several ways. It is interesting to know that the highest honor to be won was for touching a live enemy with the bare hand or a coup stick in the midst of battle. At first this might seem strange but the honor earned was not for the damage done but for the courage displayed in the deed. Another high honor was that earned by being the first to touch an enemy fallen in battle, for this meant that the warrior was at the very front of the fighting. Coups were of several varieties and the feathers earned were notched and decorated to designate the nature of the coup. Feathers told individual stories such as of killing, scalping, capturing an enemy's weapon or shield, and whether the deed had been done on horse-back or on foot.

The eagle was considered by the Indian as the greatest and most powerful of all birds and the finest bonnets were made of its feathers. When about ten honors had been won, the warrior then set out to secure the eagle feathers with which to make his bonnet. In some tribes these had to be purchased from an individual given special permission to hunt the bird and a tail of twelve perfect feathers could bring the seller as much as a good horse. Some tribes, however, permitted a warrior to hunt his own eagles. This was a dangerous and time-consuming mission and meant that he had to leave the tribe and travel to high country where the bird could be found. When the destination had been reached, ceremonies were conducted to appeal to the spirits of the birds to be killed. A satisfactory spot on a high hill was then picked and a hole large enough to stand up in was dug and the earth scattered over a wide area. The hole was then covered with twigs, leaves, stones



An 1882 photo shows Assiniboine Indians, one with a feather-trimmed shield, at a Montana trading post.

and earth and, while it was still dark, the hunter crawled into the hole and recovered it from the inside. On top of the camouflaged cover, a piece of meat was placed. A thong was attached and was held in the hunter's hand. When an eagle swooped down for the bait, it found that the bait couldn't be removed. At the exact instant that the struggle for the bait began the hunter quickly reached up through the covering, grabbed the bird by both legs, pulled it into the pit and broke its back by crushing it with his foot. In this manner of killing the wings were caused to spread out and the feathers were not broken.

The war shield of buffalo-bull hide was the warrior's most sacred possession and it, too, was valued, like the war bonnet, for its power of protective medicine. Its practical use was to ward off arrows, spears and even bullets, but the real protection as far as the Indian was concerned came from the design painted on its front and on its buckskin cover. Permission to possess and use a shield came through a dream in which an animal appeared and told the warrior how many shields he could make and how they were to be decorated. Along with this information he was also told how he must paint himself and decorate his horse. Shield decorations took the form of animals and the elements of nature. Miniature shields were also made and carried into battle and were believed to possess the same power as the full-sized ones.

All Indians used a sign language to communicate with those whose language they didn't understand. It was the Plains Indian, however, who came into constant



Blackfoot Judge Wolf Trail wears a beautifully fringed and beaded suit, tail-trimmed headdress.

In Maximilian's early Atlas the Minatarres, even in a North Dakota winter, are shown simply dressed.



Cross-section of Hidatsa earth-lodge in North Dakota shows construction. Tepees were used for hunting.



contact with other tribes and who met with more strange tongues. His ability to use this method of communication was the most highly developed and his sign vocabulary was the greatest of all. He also used smoke signals for communication widely and more often than other Indians since the open country of the plains was ideal for long distance transmission of messages. Signal stations were set up at strategic high points and simple messages were relayed over distances of many miles by controlling the smoke of a smoldering fire with a blanket. At night, fire signals were used. With puffs of smoke and the blinking of lights—the speed, slowness or number of signals told of enemies approaching, defeat or victory in battle or the movement of a buffalo herd. After white arrival, mirrors also were used and the flashing of sunlight served the same purpose.

The true nomads of the plains are typified by tribes of the Assiniboiné, Blackfoot, Cheyenne, Comanche, Crow, Gros Ventre, Kiowa, Kiowa-Apache, and Teton-

Dakota. Some tribes such as the Arikara, Hidatsa, Mandan, Pawnee, Santee-Dakota, and Wichita are not to be considered as true nomads for they made little use of the tepee except while on the hunt. Their villages were more or less of a permanent nature and, although the buffalo was the essence of their economy, they also practiced agriculture. The dwellings of these people, with the exception of the Wichita who lived in grass huts, were tepees and large dome-shaped earth lodges. The earth lodges were almost circular in form—about forty-five feet in diameter—and had a domed roof. The floor was sunken to a depth of about sixteen inches from the level of the ground and the framework was constructed of large timbers. The outside walls were made of planks and sloped inward and upward to a height of about six feet. The roof curved into a dome from the top of the walls to a height of about eighteen feet and was made of stout poles covered with willow matting and grass. The whole house was covered with a layer of earth about eighteen inches thick. A

smoke hole was provided in the center of the dome which also served as a window for ventilation. The entranceway was an earth-covered and walled marquee that faced to the east.

To the Pawnee this house symbolized the legend of their creation and the round floor was believed to represent the earth, and the domed roof the sky. The interior supporting posts were thought of as stars which was symbolic of their belief that the Pawnee people were descended from the star gods. Corn was sacred to them and they held many ceremonies in connection with it. They believed that corn first came to the earth in the form of a maiden and it was always referred to as Mother Corn—the mother of all men.

In the mountainous and desert plateau country of western Colorado, Utah, Nevada, Idaho, and eastern Washington and Oregon lived the Plateau tribes among whom were the Flathead, Kutenai, Nez Percé, Paiute, Ute, and Yakima. In the east and south their type of life was pretty much the same as on the plains. In the west, deer was the main meat supply and in the far west, salmon fishing was practiced. In the most barren areas, small game, insects, wild vegetables and berries made up the diet. Their homes were a poor variety of tepees and grass or bark huts called wikiups. In place of buffalo robes many tribes wore robes of rabbit skin over their



A replica of Mandan earth-lodge is shown on the grounds of the capitol at Bismark, North Dakota.

A small member of one of the Plateau tribes, this Nez Percé boy, age four, is dressed for a dance.



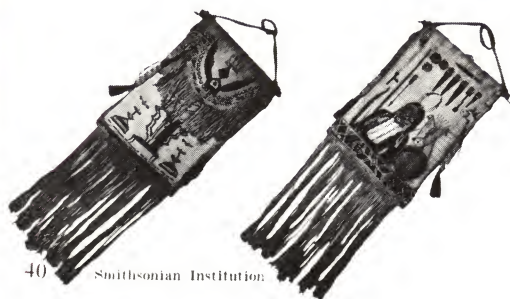


The Plains Indian, always a huntsman and warrior, first used a spear or bow and arrow, later a rifle.



Assiniboine chief Hawk Feather wears a fur head-dress made to resemble buffalo head with horns.

Decorated tobacco pouches show intricate bead handiwork of Indians of Kiowa Reservation, Okla.



tanned skin jackets. Crude dug-out type canoes made of rushes were used for stream crossing and fishing. They made several varieties of well-woven baskets—some of which were woven watertight and others that were lined with pitch. Their bows were made of sinew-backed white cedar and some were constructed of mountain-sheep horn glued to sinew. Arrow tips were often poisoned with snake venom and rotted deer liver.

Warfare and horse stealing was constant on the plains. When game became scarce it was necessary to invade the territory of a neighbor to secure food and, many times, this resulted in conflict which was perpetuated by revenge. Revenge was often carried out in the form of small raiding bands whose purpose was to scalp and steal horses. Horse stealing, however, was not always the result of revenge—the stealing of horses at all times was a consuming passion with the Plains Indian and he preferred getting them by raiding than by any other means. Many wild herds of horses were scorned in favor of those broken to riding and belonging to someone else. Most young warriors were taught that to steal the horse of a stranger was one of the most commendable acts he could commit and when the white settlers came to the plains, this behavior led to the Indian's destruction.

An interesting technique of raiding was practiced by the Pawnee who skillfully wore wolf-skin disguises and could crawl undetected on hands and knees into an enemy camp at night. Horses were stolen by this crafty method and, quite often, so



quietly was it carried out, the loss wasn't discovered till the following day. In later years, many troops of army cavalry lost their mounts in this manner even though sentries were posted through the night.

In June, during buffalo breeding season and when the summer grass of the prairie was high and allowed large concentration of horses, most tribes of the plains assembled from far distances to celebrate their greatest religious ceremony of the year—the Sun Dance which was to the Plains Indian, the highest and most meaningful emotional experience of the year. From all directions of the plains came small groups of the tribe family—which had been separated from each other for the past year—to assemble in reunion. They assembled in an immense circular encampment around the tribe's sacred tepee. The great circle was felt by all to be symbolic of tribal brotherhood, warmth and a time of the year for joyful activity. Among the men ceremonial pipes were smoked, there were great feasts, mock battles, ceremonial hunts and the recounting of the past year's experiences.

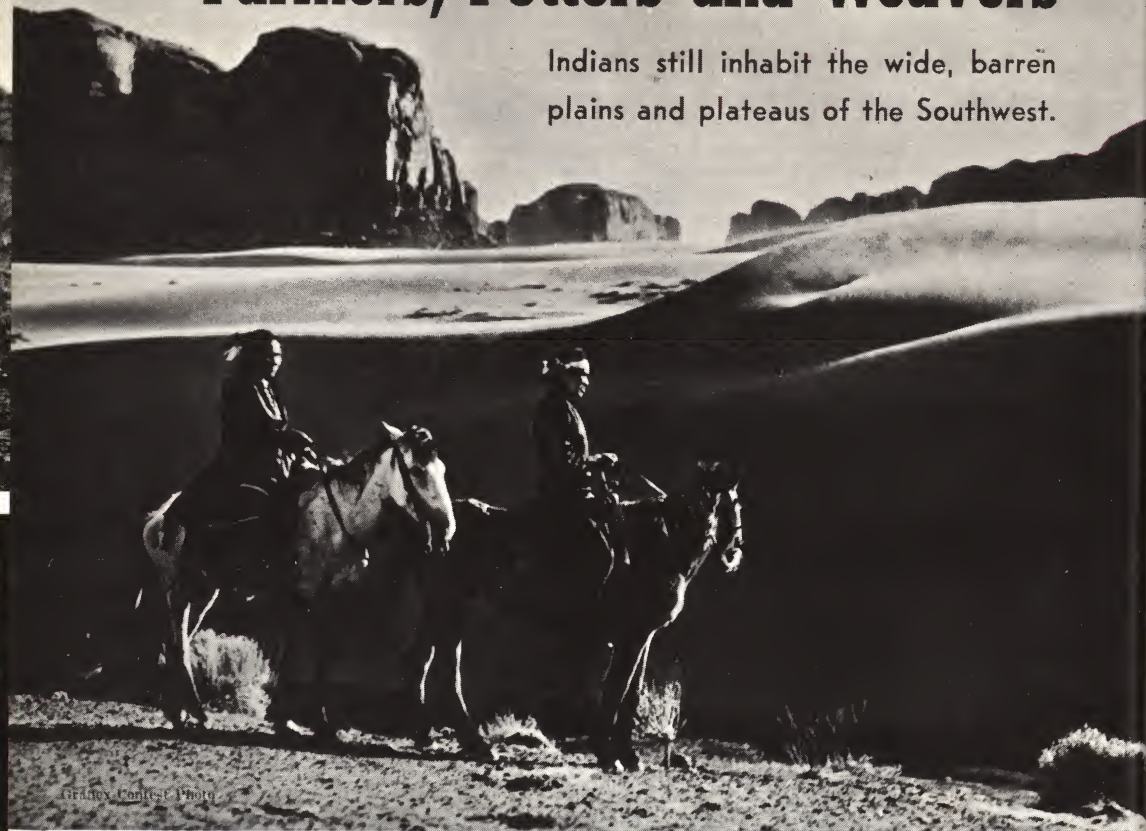
The glorious day of the buffalo-hunting tribes of the plains is gone. In time the life-giving buffalo had been killed off and the Indian hunter's way of life was doomed. With the coming of the white trader hungry for furs came disease and moral degradation for the Indian and whiskey and guns to accelerate tribal warfare. With the later arrival of white settlers hungry for territory came complete economic and military defeat and, finally, humiliating confinement on reservations. •

Wolf Robe, a Cheyenne photographed in 1909 at 68, shows strong face of the Plains Indian. Smithsonian Institution



Farmers, Potters and Weavers

Indians still inhabit the wide, barren plains and plateaus of the Southwest.



The ancient Pueblo village of Walpi, below, sits atop a cliff.

Navahos of today ride on the Monument Valley Reservation, Ariz.

PRINCIPAL INDIAN TRIBES OF THE SOUTHWEST

Acoma	Lipan	Pueblo
Apache	Maricopa	Seri
Carrizo	Mayo	Supai
Chemehevi	Mescalero	Taos
Chirigahua	Mchave	Tarahumare
Cochiti	Nambe	Tepehuanes
Cora	Naricopa	Tesuque
Hopi	Navaho	Tonto
Huichol	Opata	Walapai
Isleta	Papago	Yaqui
Jemez	Picuris	Yavapai
Jicarilla	Pima	Yuma
Laguna	Pojoaque	Zuni

Cross-section reconstruction model of a Pueblo Indian dwelling shows the underground passage to the prehistoric kiva chamber.



THE colorful and mysterious desert-mesa world of Arizona and New Mexico is both wonderful and forbidding. It is a beautiful land of the clearest air, bright blue skies. Multi-colored canyons and golden sand. At the same time it is practically treeless and waterless, often unbearably hot, and the domain of painfully dry sweeping winds, stinging sandstorms and sharp pointed cactus. In terms of the cultural life of the Indians found living there it contains a paradox for, inconsistent at it may seem, this hot and arid region of the Southwest was the homeland of the only true farmers of all the Indians in the United States.

The most important groups of this area were the Pueblo apartment dwellers, the desert villagers such as the Pima and Papago, and the nomadic tribes of the Apache and Navaho.

The first Indians to inhabit this Southwest desert were a basket-making and stone-boiling people who lived there so long ago that it is impossible to determine the period of their stay. The early ancestors of the present day Pueblo Indians invaded this land of the basket makers in prehistoric days—annihilated or assimilated them—and began a way of life that still flourishes practically unchanged even today. The history of the Pueblos is a romantic and exciting story of a people whose civilization rose to one of the highest of primitive levels. It had its beginning thousands of years ago when they first built simple, one-room stone houses on the desert. These houses were well constructed and show a good knowledge of stone architecture and a relatively high degree of religious development, for each house had a sunken ceremonial chamber attached to it. This was their kiva and even today is an all important keynote and foundation of their society. The Pueblo civilization flourished and reached its zenith in the building of the greatest Indian cities ever constructed in the United States—long before the Spaniards came searching for gold. These great cities were built in the twelfth and thirteenth centuries and were of two dis-

tinct types—the awe-inspiring cliff apartment houses such as Cliff Palace at Mesa Verde, Colorado, and the tremendous semi-circular fortresses of the desert valleys like Bonito in Chaco Canyon, New Mexico.

Mystery surrounds the building of these great cities which were built in the inhospitable and practically waterless San Juan Valley. The Pueblo people were farmers and it seems most inconsistent that they should build their homes so far from a good water supply and, in the case of the cliff dwellings, so far even from their cornfields. A satisfactory guess, however, is that the remoteness and type of construction served—for a while at least—as protection from their savage raiding neighbors of the north, the Apache and Navaho.

Living in a fortification has one main disadvantage: it can be cut off from its sources of supply. In the case of the Pueblo forts, it seems likely that in time the Apache and Navaho bands became strong enough in numbers to effectively cut off their supply of water, force them out and overcome them. When the Pueblo people were discovered by the Spaniards in the sixteenth century, they had abandoned the cliffs and their semi-circular fortresses and were living in village apartment houses along the Rio Grande from Taos, New Mexico, south to Albuquerque, southwest of Albuquerque, and near the Grand Canyon in Arizona.

The villages that the Spaniards discovered and called Pueblos were built of stone and adobe and were smaller editions of the great communities abandoned in the San Juan Valley. Of about one hundred of these Pueblo villages, roughly twenty are still in existence in practically all of their original locations. The best known Pueblo villages are the Hopi villages of Arizona, the Tanoan villages of Taos, San Juan, San Ildefonso, and Isleta of New Mexico, the Zuni villagers of New Mexico and the Keresan villages of Acoma, Laguna, and Santo Domingo in New Mexico. It is interesting to know that Spanish in addition to the native tongue is spoken in

Photos, unless otherwise credited, courtesy American Museum of Natural History

Under a cloudless sky, an Indian village sits in the wide-open spaces of a barren southwestern desert.





South Town of Taos, New Mexico, photographed in 1900, shows the adobe apartments of the Pueblos.

a majority of these Indian communities.

Every tourist to the Southwest has become familiar with the picturesque, terraced, Pueblo apartment houses that haven't changed in centuries. Life in them goes on today as it did hundreds of years ago and the Pueblo culture is the only Indian culture in the United States that hasn't disintegrated. What little change has been forced on them and what little they have taken from our civilization has been modified and subordinated to their own time-honored way of life.

Pueblo apartment houses are built in a terraced formation so that the roofs of lower floors form terraces for the floors above. For instance, in a three story building, the ground floor of apartments is three rooms wide and runs the length of the building. The second floor of apartments is two rooms wide and each apartment has its own terrace—the roofs of the floor below. The third floor is one room in width—its terraces being the roofs of the second floor. The walls of the building are constructed of stone plastered with mud, or of thick adobe bricks, and the roofs are of interlaced beams, poles, and twigs covered with mud. Small holes were provided in the walls to serve for ventilation and observation points.

Today there are doors to enter the first level of apartments but in the past, entrance to the ground level was accomplished by climbing a ladder to the roof where the entrance hole was located, and then descending another ladder to the floor. This served as a protective measure against enemies for when the ladders were pulled up at night, no one could enter. Entrance to all other levels, even today, is by means of ladders. The terraces were widely used by everyone in the community as gathering places and work areas and throughout the day there was much activity as they prepared food, made pottery and baskets, and wove rugs and blankets. The terraces



A whole Navaho family works on spinning, blanket weaving, belt braiding near Keams Canyon, Ariz.

Smithsonian Institution photos

An eagle is tethered to his cage in a Zuni village photographed in 1879. Indians prized his feathers.



A Zuni water carrier in New Mexico has typical clothing, leggings, and haircut of the Pueblos.

also served ideally as observation galleries for religious ceremonies and games.

Wild cotton, found growing on the desert, was spun and woven into good cloth and made into kilts, blankets and clothing. Footgear was in the form of a boot-like moccasin and served as protection against sharp rocks and cactus. The custom among women was to wrap their legs with thick leggings made of strips of cloth or buckskin from the ankles to the knees. Very few tribes could be considered as excellent weavers of wool. Rude looms were used and, although not of the finest quality, their belts and blankets were tightly woven and very colorful.

Robes were made from rabbit skins and feathers of the domesticated wild turkey. Turkey feathers were also used as a head-dress. Eagles were kept in captivity for their feathers, which were used in ceremonies and as decoration. Men wore their hair in bangs across the forehead, long and cut square at the sides, and in a bundle at the back of the head. A wind band of cloth was usually worn about the head to keep the hair in place. The custom among Hopi women was most interesting. To let the men know of their maidenhood, the hair worn in whorls over each ear was supposed to represent squash blossoms. The married women wore their hair in two large and tightly packed coils which hung down to the shoulders.

Of all the Indians in the United States.

Smithsonian Institution

Rooftops were the living areas for the Pueblos. Note dome-shaped ovens used for baking corn-meal bread.





The kiva, round ceremonial chamber, is shown at San Idelfonso with the Black Mesa behind it.



Hano women grind flour and then make bread. At right, girl's hair style shows she is unmarried.

Pottery was made in many patterns, each with symbolic geometric designs, by the Hopi women.

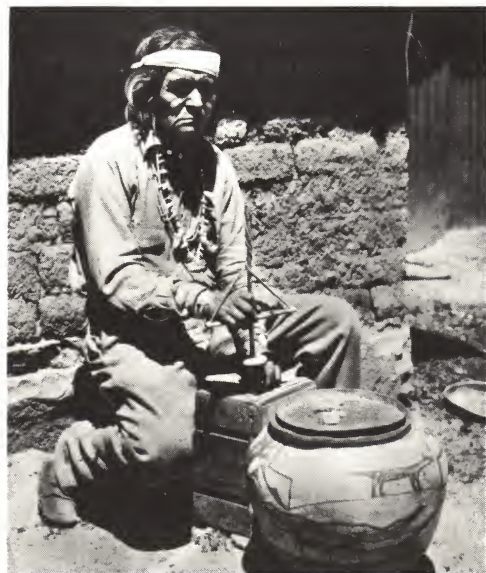


the Pueblo dwellers were the only true farmers, and hunting to them was only a secondary occupation. Meat was often obtained through trading with neighboring hunting tribes although at times the eastern Pueblo tribes would conduct hunting expeditions to the plains for buffalo. Deer were hunted with bow and arrow, along with the mountain lion, antelope, and bear. The weapon used to kill rabbits which harmed their crops was a curious curved stick that resembled the Australian boomerang. Corn was the principal crop of their gardens and they also planted beans, peppers, squash.

Unlike all other Indian communities where farming was the work of women, the Pueblo men worked the fields and orchards and even spun and wove the cotton for cloth, blankets and belts. Women made the pottery and wove the baskets. Among the Hopi, who built their homes on high mesas and where the gardens were great distances away on the desert floor below, the men traveled back and forth from the fields by running.

Characteristic of all Pueblo villages are the little dome-shaped ovens which are used to bake roll-like loaves of bread. This, of course, is women's work and bread is baked today as it was centuries ago. A brush fire is built and when the oven has been thoroughly heated, the embers are removed and the loaves placed inside on the floor. A sheepskin flap is put over the opening and in about an hour the baking is done. Women are always to be found grinding corn into a meal on a rough stone

A Zuni Indian uses the time-honored primitive way to drill through a turquoise for a jewelry setting.



called a metaté. In some villages several metatés are placed side by side and several women grind corn together; each one grinding the corn to a finer grade as it is passed along to her. This is a rhythmic and rather lengthy operation and, as might be expected, a song is chanted while the grinding is done. A paper-thin bread called piki is made of the corn meal mixed with water by baking it on a smooth-topped flat stone over a fire.

Another distinguishing craft is the drilling and cutting of turquoise into beads, pendants and religious objects. Long ago it was traded in Mexico for feathers of the humming bird and parrot. A deep religious significance is attached to turquoise and thousands of the semi-precious stones have been uncovered in ceremonial chambers of old cliff ruins.

The most important element of any Pueblo village, as always, is its sunken ceremonial chamber called a kiva. This is a large, round and flat-topped building with a flight of stairs leading from the ground to its roof, where a long ladder projects from an entrance hole and leads to the sunken floor below. The sunken feature is symbolic of the Pueblo belief that they once lived in an underground homeland. The religious life of these people is highly developed and organized into a number of secret societies. Their ceremonies are highly elaborate and practically all of their major ceremonies are held to influence the rain gods to give them much needed rain for their gardens. The best

known of these ceremonies is the annual Hopi Snake Dance. Also widely known are their kachina dolls and masked dancers who impersonate more than one hundred gods, each of whom has a special power over the community.

The Navaho and Apache differed greatly in many respects from most Southwestern tribes. They were nomadic in their living and didn't practice agriculture. They secured their food as raiders and hunters and were the terror of the Southwest. The Apache of the west lived in simple brush huts and in the east they used tepees. The Navaho lived in two forms of houses called hogans. One was a conical hut constructed of three forked poles covered with logs, brush and mud. Another dwelling was a dome-shaped, six-sided hut constructed of logs with a brush and mud roof.

It is believed that the Navaho learned the art of weaving from their Pueblo neighbors. The women that they captured on raids probably brought the art along with them to their new homes. At any rate, after the arrival of the Spaniards the Navaho came into the possession of horses and sheep and had become the master weavers of the Southwest. Their nomadic life continues till this day as they travel from pasture to pasture with their flocks. For centuries now they have been a peaceful people and the all-important loom is always to be found near the hogan and has become, along with the sheep and horse, the modern day symbol of their way of life. •

Gratlex Contest Photo

A Navaho couple travel Indian style across a stretch of barren land that once belonged to only the Indian.





The Seed Gatherers

The pleasant climate of the west coast made life simple for the acorn-eating California Indians.

PRINCIPAL CALIFORNIA TRIBES

Achomawi	Miwok	Tolowa
Atsugewi	Modoc	Wailaki
Diegueños	Mono	Wappo
Hupa	Paviotso	Washo
Karok	Pomo	Wintun
Kato	Salinan	Wiyot
Kawaiisu	San Luiseno	Yana
Kern River	Serrano	Yokuts
Klamath	Shasta	Yuki
Maidu	Takelma	Yurok

Acorns were collected and made into meal through grinding and soaking by the Penutian Indians.

THE most primitive of all Indian tribes lived in what is now the state of California and the southern part of Oregon. Students of Indian speech claim that more different languages were spoken per square mile in California than in any other Indian cultural area of the United States. Many different language families were represented in this area, but the Penutian family are considered to have been the most important of them all since they occupied almost one half of the state of California and are believed to have been among the first to settle there.

The way of life among the California Indians was relatively the same among all tribes since the climate and food supply was practically uniform for all of them. Throughout most of the year the climate permitted the use of little clothing and most of the people went about naked or clothed in a simple skin apron or blanket. In cold weather a rabbit skin robe might be

Painting at left courtesy American Museum of Natural History

worn. Footgear consisted of soft-soled, one piece moccasins in the central and northern sections of the country and in the south, sandals and Mexican type huaraches were worn.

Houses were of many different types and of the simplest construction. Near the coast, dwellings were crude shelters of redwood poles constructed over a pit. In the snowy mountainous areas, conical bark covered huts were built. Other types were large houses of hay or tule covered willow poles which were to be found in the valleys, box-like dwellings made of crossed poles and posts with a thatch-covered roof in the lake regions, and, on the plains of the Sacramento and San Joaquin valleys, were to be found small dome-shaped earth covered huts.

Boats for river and stream navigation were simple wooden canoes—some made of lashed planks—and others were large pitch-lined and coated baskets. The most interesting of their boats was a canoe-like raft called a balsa which was constructed of long bundles of tightly tied and twisted tule rushes.

Although some kind of food was always to be found growing wild, these people practiced the storage of food more consistently than any other Indians. Near their houses in most communities were to be



Photos above and left from Smithsonian Institution



1 A Pomo Indian, in an old photo, sits in front of his hut in Ukiah, Calif., and drills beads the primitive way.

2 A Hupa woman in native dress wears a buckskin dress elaborately decorated with bead and shell strings.

3 Photo taken in 1892 shows an Indian and his wife working outside their hut near San Juan Capistrano, Calif.

4 A Maidu Indian house on the California coast shows the primitive type of a lean-to construction used here.



A native Tule hut in Lake County, California, is of primitive construction made from thatch.



A Pomo Indian basketweaver could produce either tightly woven baskets, or ones of mesh.



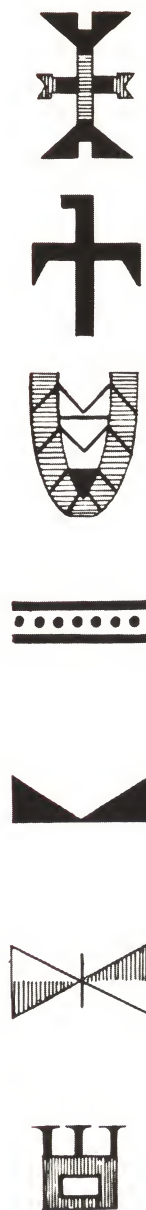
An 1890 photograph shows Eliza, a Pomo Indian, weaving from tule rushes waterproof patterned basket.

Like other sports, gambling appealed to the Indians. Here Pomos in Ukiah, Calif., join in a dice game in 1890.



found small beehive-looking structures of woven twigs which were used as granaries for the storage of acorns. Strange as it may seem—with the exception of a few tribes in the north who lived on the coast or near inland rivers and who gathered sea food or fished for salmon—the principal food of these Indians was the acorn! It is true that they sometimes gathered other wild seeds, roots and vegetables; and at times even hunted small game and deer but the principal diet was the acorn and their whole way of life and economy was based around its harvest. Acorns became ripe once a year and at harvest time men, women and children went to the forest gathering places to collect the greater part of their food supply for the following year. Trees were climbed by men and boys who shook the branches and knocked the acorns down. Women and girls then gathered them into baskets and carried them off to the granaries for storage. When the harvesting was completed the responsibility of the men was ended and they were free to hunt, fish, play games or gamble. The work of the women, however, had just begun for it was their task to convert the acorns into an edible food. This was an arduous and time-consuming process and provided little leisure time.

First step in the process was hulling and was accomplished by placing the seeds on their ends in shallow grooves cut into flat stones where they were pressed with another stone to release the kernel. When enough kernels were collected in a basket the pounding process was begun. This was done either on a flat stone or in a hopper-like basket with a hole in its bottom which was placed on a rough flat stone. A small quantity of kernels was placed in the basket or simply on a flat stone where they were pounded into a medium fine flour with a rounded stone pestle. This was a long and painful task that required a great deal of sifting, winnowing and re-pounding in order to get the meal fine enough for the

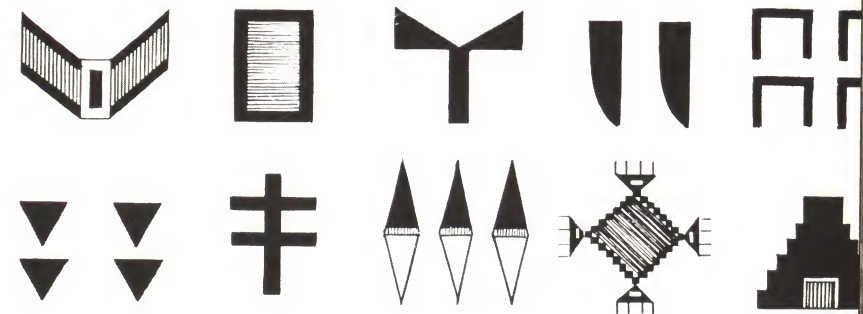


For crossing rivers and streams, rafts were constructed from bundles of tule rushes. Even large, waterproof baskets were sometimes employed as boats.

next step of washing and cleaning it of its bitter and poisonous tannic acid. This objectionable ingredient was removed by spreading the meal out into a shallow pit in clean sand and pouring hot water over it until, by taste testing, the bitterness had been removed. The meal was left to dry and then was removed in chunks to be baked into a bread or boiled into a mush.

Although backward in comparison to most other Indians, the Californians excelled most of them in the weaving of baskets. Their art included a great variety of weaves and designs. Some baskets had colorful feathers and beads worked into them and others, beautifully made and decorated, were woven tightly enough to hold water.

The Indians of California seem to have found a rather perfect adjustment to the demands of living in a land which appears to have been a paradise when one considers the mild climate and availability of food. In comparison to other Indians their ceremonies and mythology seem poor and unimaginative and, as a whole, they seem to have been a people with many of the qualities generally found among the poverty stricken. Yet they never were a starving people and seemed to have maintained a good spirit and level of contentment. •





Courtesy Pontiac Motor Division, General Motors Corporation

A year's supply of fish was speared and netted by Indians along the Columbia River during salmon run.

Woodcarvers and Fishermen

Animals and fish of the rivers and sea provided food and fur for the totem-carving Redmen of the Northwest.

THE wealthiest and most leisured Indians in all of North America were the vigorous seafaring tribes of our north Pacific coast. Theirs was a great and highly distinctive civilization—founded on an inexhaustible supply of food and goods, obtained with a minimum of effort, and conducted on the grand and heroic scale of aristocrats. They were a proud people of many personal possessions. Their homes were enormous, beautifully designed, gabled houses—large as an ancient English banquet hall—with massive carved pillars and beams. Before most of them stood a gigantic carved post—the family coat of arms—expressive, majestic and glorifying the great history of its household. Some of their canoes were almost unbelievable in size—handsomely carved cedar dug-outs of one tremendous log often more than sixty feet in length and capable of carrying fifty people or more.

The Northwest Coast country is a narrow strip of wooded, deeply indented, island-flanked seacoast—sharply abutted on the east by great mountain ranges of the Cascades and Canadian Coast mountains. It stretches slenderly northward for hundreds of miles from southern Oregon to Alaska over dense giant spruce and cedar forests, countless islands and beaches, rivers and salmon streams. The climate is so rainy and moist that plant life grows with the lushness of a tropic jungle, and is mild enough to have permitted the Indians to

Photos, unless otherwise credited, courtesy American Museum of Natural History

Indians of the Northwest were artists, as shown by this carved stone head with eyes of seashell.

PRINCIPAL TRIBES OF THE NORTHWEST COAST

Alsea	Haida	Shahaptian
Bella Bella	Kalapooia	Snohomish
Bella Coola	Klikitat	Songish
Chehalis	Kusa	Squamish
Chimakuan	Kwakiutl	Tahltan
Chimmesyan	Maka	Tillamook
Chinook	Molala	Tlingit
Comox	Nisqualli	Twana
Cowichan	Nootka	Umpqua
Cowlitz	Puyall Up	Wasco
Duwamish	Salish	Yonkalla





Humans often had animal characteristics and features in Haida carvings of stone and wood.



Stylized art is not new; a Tlingit Indian made this carving to depict a mythical water spirit.

True and imagined features of a fish were combined by a Haida artist in this fish carved from slate.



go barefooted and practically naked throughout most of the year.

In such a country it was unnecessary to plant food, for edible roots and berries grew in wild abundance. The forests of the mountains contained a great variety of wildlife that could be hunted at any time. Hunting for food, however, was seldom practiced, for the life and economy of these Indians was centered about and dependent upon the waterways and the sea. Their country was, and still is, the greatest spawning ground in the world. Their lives were lived in rhythm with the great fish runs that provided them, in a few months of fishing, with enough food to last them a whole year.

This resulted in a great deal of leisure time that they devoted to their art, ceremonies, feasts, and wars. Their basketry is rated as some of the finest in North America. The great houses they built were masterpieces of primitive architecture—unequaled anywhere. Their woodcarving is to be considered one of the great distinctive arts. Their "potlatches" or great feasts are famous. These were a great people—real human beings with a highly developed culture of no common order.

Many different tribes lived in this long strip of coastland. Scores of different tongues were spoken and several language families were to be found among them. In all of the country, however, the way of life was very similar and the language differences formed no barrier to the diffusion of ceremonial customs and folklore which all tribes shared in common. They were an adventurous and zestful people and tribes of the north and south kept in constant communication with each other over hundreds of miles on frequent voyages in sea-going canoes. They knew of no other trans-

portation than that of water and even the trees they cut for their houses and boats were felled close to a stream that could float them down to their villages on the banks of rivers or on beaches by the sea.

The most wealthy tribes and those whose art and ceremonies were developed to the highest degree were those living at the northern section of the country in southern Alaska and on the adjacent coastal islands. Among the most important of these tribes are the Tlingit, Haida, Bella Coola, Chimmesyan, Kwakiutl and Nootka.

Tribes of the Totem Poles

The Indians of Washington and Oregon were not totem pole makers, but practically all of the tribes from Vancouver Island northward to Alaska practiced their use. Perhaps the largest, most curious and expressive totem poles were those of the Tlingit in southern Alaska and the Haida of the Queen Charlotte Islands. These intriguing gigantic carvings of fantastic animal and human forms are familiar to all of us and have become the symbol of Indian culture on the north Pacific coast. Unquestionably the work of great artists, these beautiful and awesome carvings were, however, only the most noticeable examples of their work. Practically their every possession—canoes, cooking boxes, house posts and beams, masks, and figures—could be considered a fine piece of wood sculpture.

Totem poles were family coats of arms depicting the history and legends of a household, and were to be found in front of each house of a village. Among the Tlingit, they were placed to the side of the front doorway. The poles of the Haida were installed directly in front of the doorway, and entrance to the house was made



Northwest Indians excelled in totem pole carving, combining humans and animals.



Totem design influence is apparent in this comb carved by Indian of British Columbia.



Totem poles of the Haida, unlike those of the Tlingit, were hollowed for doorway use.



A house decorated with painted symbols was photographed in the 1890's on Queen Charlotte's Is.

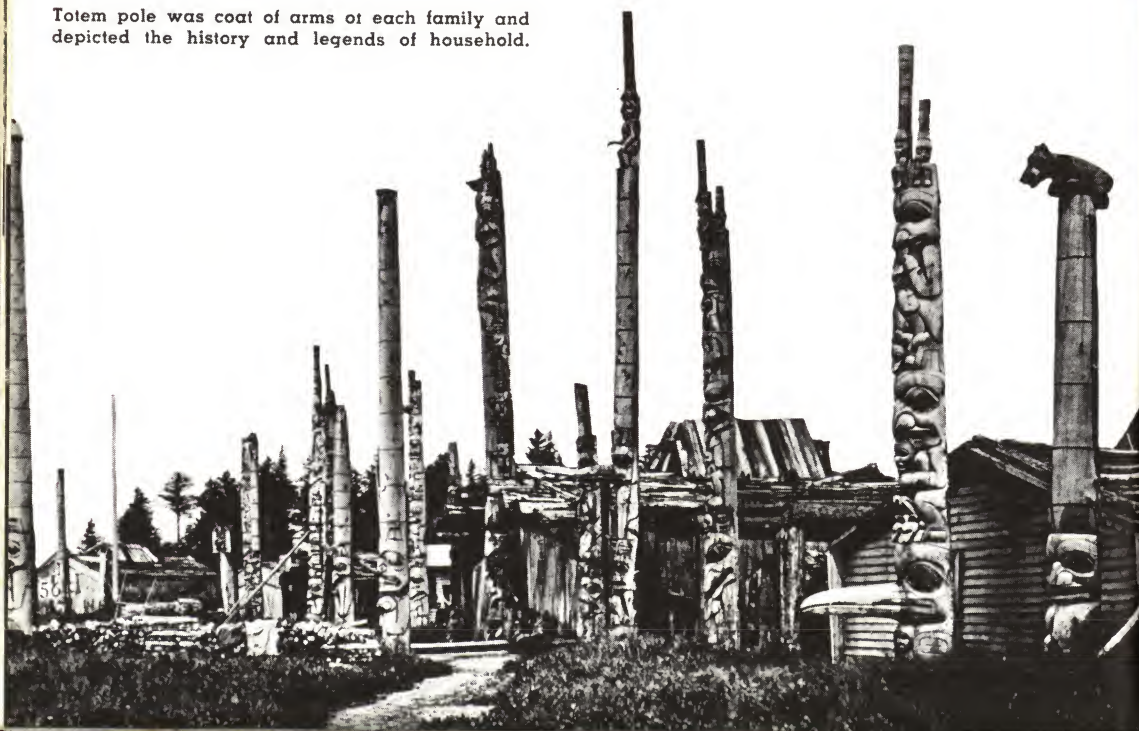
through a large hole cut in its base near ground level.

A tribe of these Indians was divided into many separate clans. An individual was born into a clan and remained in it for the rest of his life—governed and controlled by its customs, taboos and mythology. Among the Tlingit there were eighteen animal and bird clans, and each person bore the name of one of them—bear, eagle, orca, orca-bear, porpoise, puffin, shark, whale, wolf, beaver, crow, dogfish, frog, goose, owl, raven, salmon, sea-lion. The first nine clans—bear through wolf—were considered as being related to each other and the last nine also were considered as relatives. If a man was born a raven he was forbidden to marry anyone with his own clan name or any member of a related clan. Descent in the clans was through the women and

all children received the clan name of their mother. The animal of each clan represented its original mythical animal-human ancestor. It was the totem protector of all of its members and, naturally, was regarded with great reverence and pride.

A village contained many clans and, since custom required the crossing of ancestors through intermarriage, each household boasted a long line of mythical animal heroes. These animal heroes together with other designs, telling of the family's wealth and importance, when carved on a post became the family totem pole. The totem of the man of the house always appeared at the top of the pole; next came figures and designs telling of history and wealth, perhaps, and at the bottom—most important of all—the totem of the woman of the house and all of the children. When a stranger

Totem pole was coat of arms of each family and depicted the history and legends of household.



Carved wooden figures were used as grave posts for burials on Northwest Coast islands.

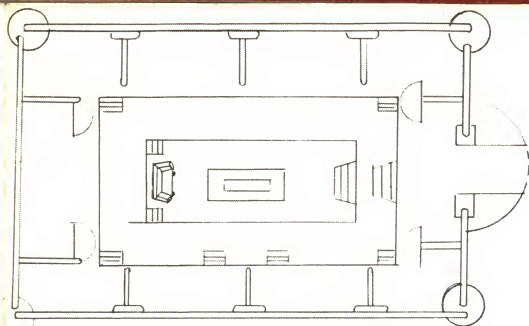
found himself in a new village his first objective was to locate a post containing his own totem, for within the house he knew he could expect to be received with kindness and be offered help, lodging and protection.

Two other types of carved posts were used by these Indians and were usually to be found at the edges of the village near the beach. One was a death post with a carved niche at its base which contained the ashes of an individual. At its top was a cross-plank on which was carved or painted the totem of the departed. The other kind was a commemorative post which celebrated an important historical event of the village.

Practically all Northwest villages were to be found upon beaches of islands or along the deeply indented shore line of the mainland, near the mouth of a river or a stream. A community consisted of several houses standing in one or more rows. In front, lined up on the beach, were the canoes, and at the rear of the village was the edge of a great forest of cedar, spruce, and fir. The houses themselves sometimes contained as many as eight or ten families and each was practically a village in itself. Dwellings of 75 to 100 feet in length were not uncommon and some buildings are known to have been well over 500 feet long. A house took years to build and only an important and wealthy person took on the responsibility of its construction. All tribes were expert craftsmen in primitive lumbering, and with the most simple tools of bone, horn, and stone they felled huge

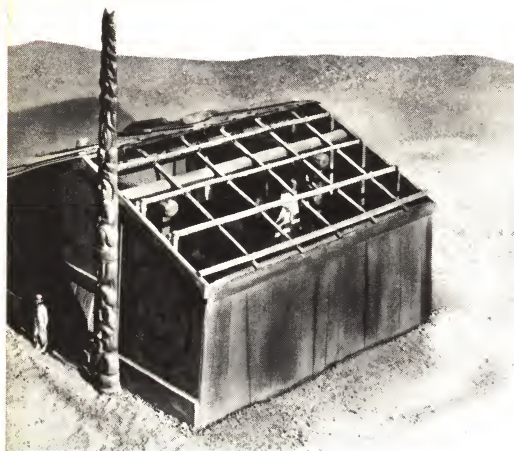
Bella Coola Indians of British Columbia, shown in old photo, have hand-hewn plank house.



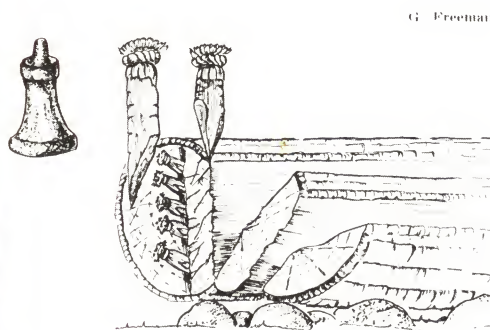


G. Freeman

Indian house was built on three levels—bedrooms around walls, sitting level below, fire lowest.



Four thick posts set first supported framework upon which rest of Tlingit house was constructed.



A palm mallet drove wedges into the logs to split them into planks. Canoes were fire-hollowed logs, below, that were steam-shaped by stone-boiling.



trees, some of which were often more than six feet thick and over 100 feet high, and cut them into logs and then split them into planks. A tree was cut by burning it at its base with a slow, water-controlled fire and then hacking the charcoal out with a chisel. They were skilled, too, in controlling the direction of the tree's fall so that it would topple alongside the bank of a stream to be floated down to the village for cutting and dressing. Cedar has a fine straight grain and the quality of splitting truly and easily when worked with wedges and hammer. The Indians generally split their planks about two to three inches in thickness and smoothed them down with a chisel or an adze to an amazing degree of smoothness and accuracy of dimension.

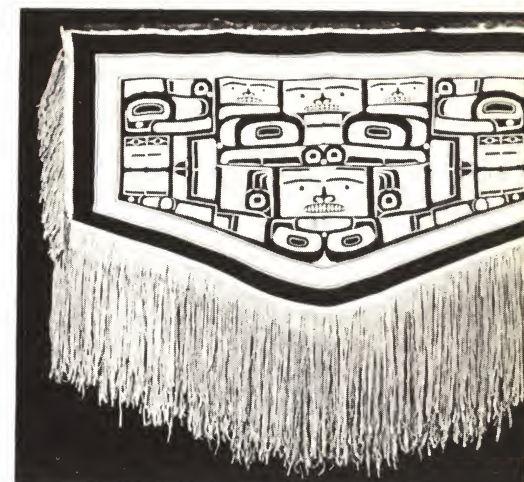
A Tlingit house was started by setting two thick posts into the ground six feet apart from each other. These posts were matched with another pair set opposite them about fifty-five feet away. All four posts, after being set, extended vertically about twelve feet from the ground and were notched at their tops so that two long beams could be fitted into them. These two beams formed the backbone of the house. They held the framework for the roof and served as supports and anchors for cantilevered cross beams that reached out at right angles to the side frames of the house.

The walls were formed of split and dressed planks which were set upright against the house frame and were removable, although often tied or sewn in with bark string. The roof frame, too, was covered with planks which were removable. A platform, several feet wide, ran around the four sides of the interior at ground level and was used as a sleeping and living area. Below this platform was a second one which formed a step down to a central rectangle of tamped earth which held the cooking fire pits along its center. Smoke was let out by moving a loose roof plank with a long pole.

The massive framework of many of these houses still stand today and attest to the immense labor and engineering skill required of their builders. Aside from the



Indian named Taltan Billy wears prized Chilkat blanket; they were saved for ceremonial occasions.



Jig-saw like pattern of Chilkat blanket shows fish, birds, and animals in strange symmetrical designs.

laborious and time-consuming construction of the house frame, the house itself required hundreds of patiently worked planks which often took many years to complete. It is very understandable that each plank was a valuable piece of property to be taken down when a family moved, or left as a legacy to children.

The Tlingit, in common with most Northwest tribes, were a seafaring people and if faced with a choice between their expensive homes and their canoes—would certainly have chosen their boats. Without them a living would have been all but impossible. They would have been landlocked to tiny beach areas—their whole way of life frustrated with no opportunity to visit, trade or conduct war.

Their boats were all cedar log dugouts and were of various sizes and designs. Since the Tlingit were ocean travelers, most of their canoes were sharp-ended, like yachts, in contrast to the blunt-ended ones of tribes who navigated calm inland waters. The design of these sharp-ended seagoing canoes was perfection itself. They were constructed for fast and safe ocean travel in all kinds of weather and have the reputation of having shipped less water in a rough stormy sea than any other similar craft in the world. A few of these boats remain today and they still have the distinction of being the most seaworthy of all open-type ocean going boats.

The cedar logs of which these dugouts were constructed were large enough to build boats more than sixty feet in length. These were generally used on long voyages

and for purposes of raiding and warfare. Smaller craft of similar design were employed for general use on short trips and for fishing. Rowlocks and oars seem to have been unknown to these Indians and all craft were propelled by means of various types of canoe paddles. The long boats, however, were sometimes fitted with sails and were paddled by slaves.

The construction of these beautiful boats was both interesting and ingenious. Since they were all dugouts, the hollowing out of the great logs was done by skillfully burning the wood with a water-controlled fire and then chipping out the charred portions with bone chisels and stone adzes until the rough boat had been thinned and shaped down to its proper primary dimensions. At this point the log was filled with water which was brought to a long sustained boil by dropping heated stones into it. In time the cedarwood became soft enough to permit the sides of the boat to be stretched and spread to a desired width which was maintained by the installation of thwarts of various lengths at proper points along the hull.

The gunwales, too, were spread and flanged outward to form two large lips for protection against shipping water. A high bow and stern made of separate logs, accurately shaped, were then fitted to the boat and were secured in place with pegs and by sewing them on with cords of twisted inner cedar bark. This work was so skillfully done that the joints were watertight in themselves and didn't require the use of pitch.



The Northwestern Indians had time for elaborate ceremonies in which carved rattles were used in dances.

Chilkat carvers combined animals and symbolic designs in their wood figures and elaborate totem poles.

Seals and porpoises were hunted by many tribes and occasionally whales were harpooned. Fishing was practiced by means of nets and traps during the great fish runs, however, sometimes hooks and lines were used. Salmon was fished by several methods throughout the whole Northwest Coast. The northern tribes split and dried the fish to preserve them while in the south the method contained an additional step of pounding the dried fish into fine pieces so that they could be tightly packed into woven bags for storage. This reminds one of the method employed by the Plains tribes in preserving and storing buffalo meat in the form of pemmican.

Beautifully woven and curiously designed blankets of cedar bark and goat hair were made by the Chilkat who were a subgroup of the Tlingit. These Chilkat blankets have become famous and are distinguished by the finest of workmanship and their strange, symmetrically arranged, but scattered jig-saw like designs of animals, fishes and birds. These blankets were highly valued in all of the Northwest coast and were eagerly sought in trade. They were worn



Nootka ceremonial house was once used by an Indian whaler who lived years ago on Vancouver Island, B. C.



The wooden hat, or "bullhead," was used as top piece for a British Columbian totem.

Tremendous monuments to the artistry of the Indians still stand in the Northwest.

mainly on ceremonial occasions. Wide-brimmed basketry hats of cedar bark and spruce roots, conical in shape, were worn along with a tightly woven mat poncho in rainy weather.

Northwest Indians made no pottery but wove a wide variety of baskets, some of which were used to cook in. Practically all cooking, however, was done in wooden boxes via the stone boiling method. Among the Tlingit, as was common all over the Northwest, a good housekeeper always saw that a ready supply of hot cooking stones was available for her cook.

All tribes practiced the ceremony of the potlatch. Today this has the popular meaning of a feast at which gifts are given to guests. To the Indians, however, it had a much more involved connotation. At a potlatch the wealthy head of a family might give away everything but his house and in this manner gain high social standing. The receiver of such a vast number of gifts was placed under an obligation to repay the gifts twofold at a later date. If he didn't his entire family were considered as outcasts and were held in utter disgrace.

Each tribe owned a great wealth which was counted in terms of a vast accumulation of manufactured and inherited possessions. Material possessions were strictly-owned hunting and fishing territories, houses, money, blankets and canoes. Their social system included aristocrats, common people and slaves.

The Northwest Coast Indians had no war with the white settlers but were engulfed by white culture in a very short period of time. Today their great art is all but dead and the Indians are well on their way to civilization. •



Great Chiefs and Their Battles



Photos, unless otherwise credited, courtesy American Museum of Natural History

Though many great Redmen loved peace, they used craft and skill to wage war with the weapons at their command.

THE lives and deeds of the great Indian leaders speak to us out of many shameful, blood-written pages in our history books. What we hear is contained in more than four centuries of our past. Unfortunately, it is often a heartbreaking account, telling of complete economic and military defeat—at our hands—of a great people to whom we owe much for the rich past, present and future of our nation.

The destruction of the great Indian families began with the first European settlements in our country. The colonization of Virginia began in 1607 with Jamestown and, throughout the next fifteen years, the settlers were fighting with the neighboring Indians—the Algonkins of the Powhatan Confederacy. In the early years the settlement was weak and struggling for its existence. Chief POWHATAN, the father of Pocahontas, could easily have wiped them out. He attempted peace, however, and by the time he died in 1622, the colony had increased to such strength that the fate of the Indians was sealed forever. Powhatan's successor, Opecanough, tried twice to end the destruction of his people but failed. When he was over ninety, in 1644, he was taken prisoner and shot as he lay dying of sickness and old age. This marked the Powhatan Confederacy's fall into helplessness and final extermination.

The Mayflower landed in Massachusetts in 1620 and for more than ten years peace prevailed between the Pilgrims and the Algonkin Wampanoags of Chief MASSASOIT who taught them how to grow corn and thereby saved their lives. Peace was short lived, however, and as the Massachusetts settlers moved westward, the Dutch who had settled in New York pressed eastward from the Hudson River. Caught between them were the tribes of the Pequot in the Connecticut River Valley. It wasn't long before open war was declared on the Indians after they made their first gestures of self-defense. The settlers burned Indian villages, killed women and children and took captives and sold them into slavery. They cut off the heads and arms of the Indian dead and displayed them on posts in Indian villages. Killing an Indian was never considered murder in our early days of settlement and, of course, the Indians retaliated in kind whenever they had the opportunity. Bounties were offered for Indian scalps and an infant's scalp or head was valued as highly as an adult's.

To understand the level of savagery that existed in the warfare between the settlers and the Indians it must be remembered that in addition to the primitive customs of Indian warfare, the colonists, too, were on about the same level of be-

Powhatan, powerful Virginia chieftain, was father of Pocahontas and tried to maintain peace with early colonists.



Courtesy Pontiac Motors Div. General Motors Corporation



Bettmann Archive

Indians, like brave scalping adversary in foreground, fought on both sides during Revolutionary War.

havior among themselves. Their custom was to burn to death people suspected of witchcraft, cut criminals to pieces and to torture by fire and sword. It is true that the colonists offered the Indians the opportunity of joining their churches and of living thereby under a stern rule. It isn't too difficult to understand the Indian's refusal to accept this offer.

English strategy in their conquest of New England was to cause trouble between the different tribes in order to get them to destroy each other. Considering the fact that long before white arrival, much bad feeling existed between neighboring tribes; this was not too difficult to accomplish. War after war ensued and there were great leaders on both sides. KING PHILIP and his associate Canonchet, who rallied several New England tribes and fought the advance heroically for two years before they were crushed, were both feared by the English. The most important Indian wars in New England were with the Abnaki, Mohegan, Pequot and Wampanoag.

In addition to the turmoil caused by the English it must be remembered that the French for twelve years up to 1675, were resisting the advance of the English, too, by inciting the Indians to raid their settlements. Then followed the formal declared wars between the French and English and

the Indians were used as tools by both sides. The wars between the two countries were: King William's War, 1689-97; Queen Anne's War, 1701-13; King George's War, 1744-48; and the French and Indian War, 1754-63. During the seventy-four years of declared French and English conflict, Indian homelands as far west as the Great Lakes and the Ohio River were a bloody battleground as they fought for both sides—against each other. In the end the help to the French and English proved worthless to the Indians for they were always abandoned by the victor.

The powerful nations of the Iroquois held New York state from Albany to Buffalo, and for many years they formed a strong barrier around which the advancing white frontier moved to the west. They aided the English in killing off the Algonkin by preventing their retreat westward across the Hudson and in addition, they wiped out the Delaware Confederacy in the Mid-Atlantic area. In the colonies of Virginia and the Carolinas, the settlers destroyed villages and bribed the hostile tribes to destroy each other.

In 1700, in face of the advancing English, the French started the formation of a long line of forts from Quebec to New Orleans in an effort to hold all the territory east to the Appalachians. No attempt was made to



Pontiac, great chief of the Ottawas, led an early revolt against English and attacked their forts.

colonize this vast country and the Indians were encouraged to live in peace with the idea of using them against the English when they would arrive. The weak spot in the French line was at its middle along the Ohio River and the first English strike of consequence, naturally, was made into Kentucky—the very heart of the weakness. The French armed the Algonkin of Ohio and Kentucky with rifles in the hope that they would hold the English back. The final stand of the French in this vast holding operation was called the French and Indian War. The main battle, using thousands of Indian warriors, was centered about Quebec and Lake Champlain. For a period of about nine years the battles continued until the French were finally defeated and the English took Quebec and, finally, all French territory east of the Mississippi River. With the fall of Quebec, English set-

Calusa tribe of the Florida Everglades resisted intruders from the start and frightened them away.

Paintings courtesy Pontiac Motors Division, General Motors Corporation





Bettmann Archive

Indians fought fire with fire, and settlements were burned and colonists massacred as a result.

tlers swarmed westward and the Algonkin, who had aided the French, were panic-stricken as they saw clearly their certain destruction at the hands of the English.

In 1763, a mighty Ottawa chief, PONTIAC, rallied the remaining Algonkin tribes of the Delaware, Ojibway, Shawnee, Potawatomi, Miami and Ottawa and continued the war against the English along the whole frontier. So powerful and skillful was Pontiac's campaign, that every important fort with the exception of Pittsburgh and Detroit was retaken. A powerful attempt, without any aid of artillery, was made by Pontiac at both forts for many months but to no avail. His allies, discouraged, withdrew their support after the forts had been reinforced and Pontiac was forced to give up. Pontiac has been immortalized by his courage and greatness in the time of his people's great distress and is held by many to have been the greatest chieftain in all of our Indian history. Deserted by the beaten French, alone, he fought against the might of England to prevent their taking possession of his country. After his defeat, he traveled to St. Louis where he was murdered.

Not long after Pontiac's death, the colonies won their independence from England and President Washington claimed all the land of the Algonkin east of the Mississippi River and demanded that they be loyal to the new government and keep the peace. The English, who were still in Canada, encouraged the Indians to resist the Americans with the thought of recovering their lost territory in the Northwest. They furnished the Indians guns and the Algonkin, reluctant to give up their homeland, considered themselves still at war. In 1790 and 1791, Washington sent two forces to stop

them. Both forces, one under General Harmar and the other under General St. Clair, were seriously beaten. Finally, in 1794 General Wayne, in great force, approached the Indians near what is now Maumee, Ohio.

Chief LITTLE TURTLE of the Miami, was one of the most outstanding chiefs responsible for the earlier defeats of Harmar and St. Clair. He saw the uselessness of resisting Wayne's army and counseled peace. Other chiefs, however, aided and encouraged by the English, decided to fight Wayne. Chief BLUE JACKET of the Shawnee, aided by Tecumseh, led two thousand warriors into the battle known as Fallen Timbers. They were badly beaten by the American bayonets. Winter was at hand and since Wayne had burned their homes and crops, they begged for peace.

The Indians fighting Wayne had been encouraged by the English in this battle with the Americans. It is interesting to know that after their defeat at Fallen Timbers, the gates to the English fort were locked to the fleeing warriors and, as Pontiac had been deserted by the French, the Algonkin again were deceived in their time of need. A truce was made near what is now Greenville, Ohio, and the Algonkin gave up most of their homeland of Ohio and part of Indiana.

The older chiefs saw the inevitable and counseled total capitulation. Not so the young Shawnee, TECUMSEH, who still dreamed of a great Indian state in the Great Lakes region and the Ohio valley. He still felt that the Indians, English, and Americans could live together in peace. This is only understandable in view of his Indian background, his desperate hopeful outlook, and his total lack of knowledge of the

meaning and force of white nationalism which had no place for an independent Indian state. In his Indian way of thinking he also failed to recognize the emptiness of the false English friendliness in Canada, the purpose of which was to stop the advance of the United States at any cost to further its own expansion.

After the battle of Fallen Timbers, Tecumseh traveled from tribe to tribe over a period of many years in an attempt to plan an alliance of the tribes for an uprising. He was met everywhere with respect, for he was truly an impressive and dignified man, but he had little success with his plan. In addition to meeting with the tribes, he also met with the leaders of the United States and the English and spoke eloquently of the rights of his people for a homeland that he hoped could be gained without battle. Here, too, he was well received with much admiration and respect for his powerful and dignified manner and his oratory, but he made no headway.

One of Tecumseh's brothers was a medicine man. Blind in one eye, his name was Tenskwatawa and he promised that when it came Tecumseh's time to fight the Americans, the spirits would cause the white man's bullets to be harmless. By 1810 the tribes along the Wabash River had been won over to his plan and Tecumseh began forming a concentration of Indians near the Tippecanoe River along the upper Wabash. Governor of the Northwest Territory, General Harrison, learned of Tecumseh's plan for an organized uprising and late in 1811 he arrived at Tippecanoe with a force of about eight hundred soldiers and was prepared for the worst. Tecumseh, at this period, was in the South and had left the tribes in charge of Tenskwatawa with in-



Chief Little Turtle, at left, led the Indians successfully in battles against colonial troops.

Tecumseh, a Shawnee chief, spent his life trying by peace and war to form Indian nation.

Smithsonian Institution



Bettmann Archive

Indians, in old engraving, rob and scalp a soldier in one of their many clashes during U. S. expansion.





Black Hawk believed in warfare to stop the white intruders; once fought against Capt. Abe Lincoln.

structions to keep peace at any cost until he returned. The Indians, for some reason, tried a surprise attack on Harrison and what followed was probably one of the greatest of all organized Indian battles. In the end, the Indians failed before the mighty charges of Harrison's cavalry and the fire power of his infantry. When the news of the battle reached Tecumseh it broke his spirit. The hard work of his lifetime to save a respectable homeland for his people was now lost forever and he knew that no longer would other tribes be willing to take up the cause. Tecumseh, a broken man, then retired to Canada and when the war of 1812 broke out between the United States and England, in a last effort for his people, accepted a commission as brigadier general in charge of all Indian forces.

The victories of Wayne and Harrison at Fallen Timbers and Tippecanoe had weakened the Indians considerably and in the many battles fought around Detroit and Lake Erie the English were finally held back and defeated. Tecumseh fought in most of the battles and was with the English General Proctor in his retreat from Harrison at the end. As Harrison closed in on Proctor, Tecumseh, who by this time held Proctor in disgust as an incapable coward, gave up his English uniform for



Keokuk, of the Sauk and Fox tribe, realized war was futile; became orator for the Indians' cause.

Smithsonian Institution photos

his old Indian dress. When the two forces were locked in final struggle, Tecumseh in a last desperate act, rushed out on the battlefield in a suicidal attempt to scalp a fallen American officer. He was shot to death by the American as he approached. Tecumseh's ideals of honor and justice were always known to have been of the highest order and he is regarded in history as one of the greatest of all Indians. In the end, knowing he would be deserted by the English and feeling the miserable plight of his people deeply he considered himself a failure. In view of a hopeless future, he gave his life away in battle.

Two famous chiefs of the Sauk tribe were born within three years of each other, BLACK HAWK in 1767 and KEOKUK in 1770. Of the two, Black Hawk was inclined toward warfare with the settlers while Keokuk dreamed of peace. Black Hawk continually opposed the advance of settlers and their shameful treatment of his people. He is known in history through a war given his name and in which young Abraham Lincoln fought as a captain. The territory of his people around Rock River, near the Mississippi, had long been desired by the settlers. After the war of 1812, several chiefs of the Sauk and Fox sold about fifty million acres of their land to the United States government in what has been

considered a most unfair agreement. This vast acreage was exchanged by a few chiefs for annuities of \$1000. Black Hawk and a great part of the tribe denied the validity of the agreements while Keokuk, clearly seeing the uselessness of opposing the power of the United States government, counseled the favoring of the sale.

In 1831, Black Hawk, who had fought with the English in the war of 1812, gathered his tribe and threatened to evict the settlers from the land of his people. Before a powerful force of Illinois volunteers he and his tribe were forced to leave their homes and crops in Illinois and were made to move west of the Mississippi. They were forced also to promise never to return without government permission. Famine struck his people that year and the following spring, in desperation, they recrossed the Mississippi to join the friendly Winnebagoes in Wisconsin and plant a new crop to stave off starvation. As they entered their old homeland, one of his warriors who was carrying a flag of truce was shot down by a soldier of the militia. Black Hawk then prepared for war and made his last valiant stand on the Wisconsin River. In the beginning he had some success but was finally defeated at Wisconsin Heights by Colonel Henry Dodge and James D. Henry. Fleeing westward, starving and sick, the remnants of his band were massacred at Bad Axe River. On one of the most shameful days in our history, men, women and children were slaughtered and cut to pieces as they tried to cross the river—in spite of their pitiful pleas for mercy and their flags of truce. Black Hawk was captured and sent to Fort Monroe, Virginia. Later when what was left of his tribe had finally settled on a reservation in Iowa, he was permitted to return to his people.

Keokuk had been made head chief of the Sauks after the Black Hawk War and it is reported that Black Hawk was so enraged with Keokuk that he struck him in the face with his breech cloth. After Black Hawk's death in 1838, Keokuk went to Washington as a representative of his people in fighting a claim of the Sioux to territory occupied by his tribes. He was a great orator and, through the logic and presentation of his facts, won the case. Before he died in 1848, great honors were given him when he traveled and visited all the important cities in the country. His portrait appeared on an old issue of our paper currency and there is a bust of him in the Capitol in Washington. Of all the great chiefs of Indian history he is a rare exception to the fighting men. He lived in honor and sought justice for his people through wisdom and oratory

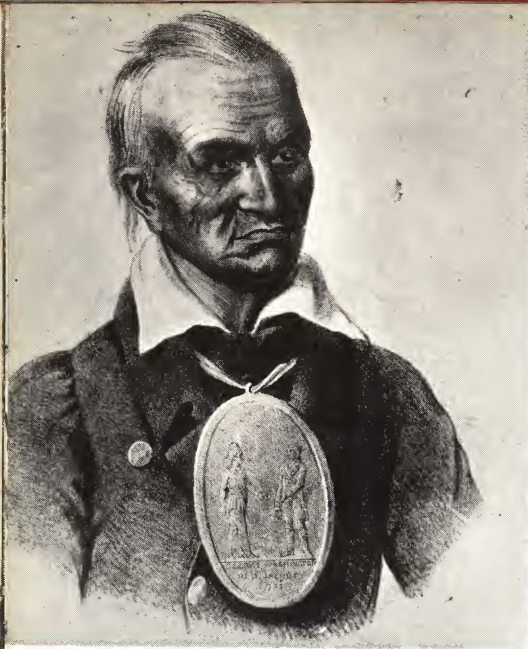


Strong Eagle Feathers, Plains Indian, wears war bonnet and war paint—pride of Redman.

Chief Fish Carrier, Cayuga tribesman, has a headdress and decorations of Eastern Indian.



Smithsonian Institution



Red Jacket, a chief of the Seneca tribe, always counseled peace and preservation of ancient ways.

Smithsonian Institution

—knowing only too well the futility of war in the face of a relentless advancing frontier.

Turning to the family of the Iroquois, we find that between the years 1725 and 1836, four great personalities come to our attention—Chief Logan, Cornplanter, Joseph Brant and Red Jacket.

JOHN LOGAN, whose Indian name was Tahgahjute, was the son of a Frenchman who had been captured as a child and became a chief of the Cayugas. Logan, although of mixed blood, was thoroughly conditioned as an Indian and married into a tribe of the Shawnee. He is known in history for having been a true and great friend of the whites, and for a speech he made near what is now the town of Circleville, Ohio. In 1774, friction arose between the Indians and whites and a mob of white men attacked and murdered a group of Logan's tribe, including his sister and other members of his family. Logan and his tribe, believing that Colonel Cressap was responsible, went on a warpath which developed into a bloody conflict known as Lord Dunmore's War. At a peace council after the battle of Point Pleasant, Logan made the following speech:

"I appeal to any white man to say if he ever entered Logan's cabin hungry and he gave him not meat. If ever he came cold and naked and he clothed him not. During the course of the last long and bloody war,



Cornplanter, or John O'Bail, a Seneca of mixed blood, was decorated by Washington for his valor.

Logan remained idle in his cabin, an advocate for peace. Such was my love for the whites that my countrymen pointed as they passed and said, 'Logan is the friend of the white man.' I had even thought to have lived with you but for the injuries of one man, Colonel Cressap, who last spring, in cold blood and unprovoked, murdered all the relations of Logan not even sparing my women and children. There runs not a drop of my blood in the veins of any living creature. This called on me for revenge. I have sought it. I have killed many. I have fully glutted my vengeance. For my countrymen I rejoice at the beams of peace, but do not harbor a thought that mine is the joy of fear. Logan never felt fear! He will not turn on his heel to save his life. Who is there to mourn for Logan? Not one."

Most Indian tribes produced great orators and the discourse of many were masterpieces. Of the speech of Logan, Jefferson wrote: "I may challenge the whole orations of Demosthenes and Cicero to pronounce a single passage superior to the speech of Logan, a Mingo Chief, to Lord Dunmore."

CORNPLANTER and RED JACKET were contemporaries of the Seneca and there was, at times, much hard feeling between them. Cornplanter was a warrior and had contempt for Red Jacket who always counseled peace. Red Jacket on the other hand was a brilliant orator and possessed great powers of persuasion. He ably



Joseph Brant, with an Indian name meaning "he placed together two bets," was educated Iroquois.

defended his people in dealings with the whites and after the American Revolution, strongly fought for peace with the United States. In the war of 1812 both Red Jacket and Cornplanter were loyal to the United States. After the war, Red Jacket, who understood the whites well, favored civilization of the Indians and spoke often of it with his people. In later years a conservatism gradually overcame him and until the time of his death in 1830, he devoted his life to the preservation of the ancient ways of his people.

Cornplanter, sometimes called John O'Bail was of mixed blood. During the Revolution, Cornplanter led his warriors against the colonists on the side of the English but after the war he became a powerful ally of the United States. Most treaties with the Seneca after 1784 contain his name. He was a daring fighter and in 1812, when he was an old man of 72 years, he offered to lead his Seneca warriors against the British, but was refused because of his age. He received honors from President Washington and General Wayne for his deeds in behalf of our government and is considered one of the greatest Indians of his time.

Chief JOSEPH BRANT, whose Mohawk Indian name was Thayendanegea, was, perhaps, the most distinguished of all his contemporaries in the Six Nations. He was certainly the most educated. Sir William



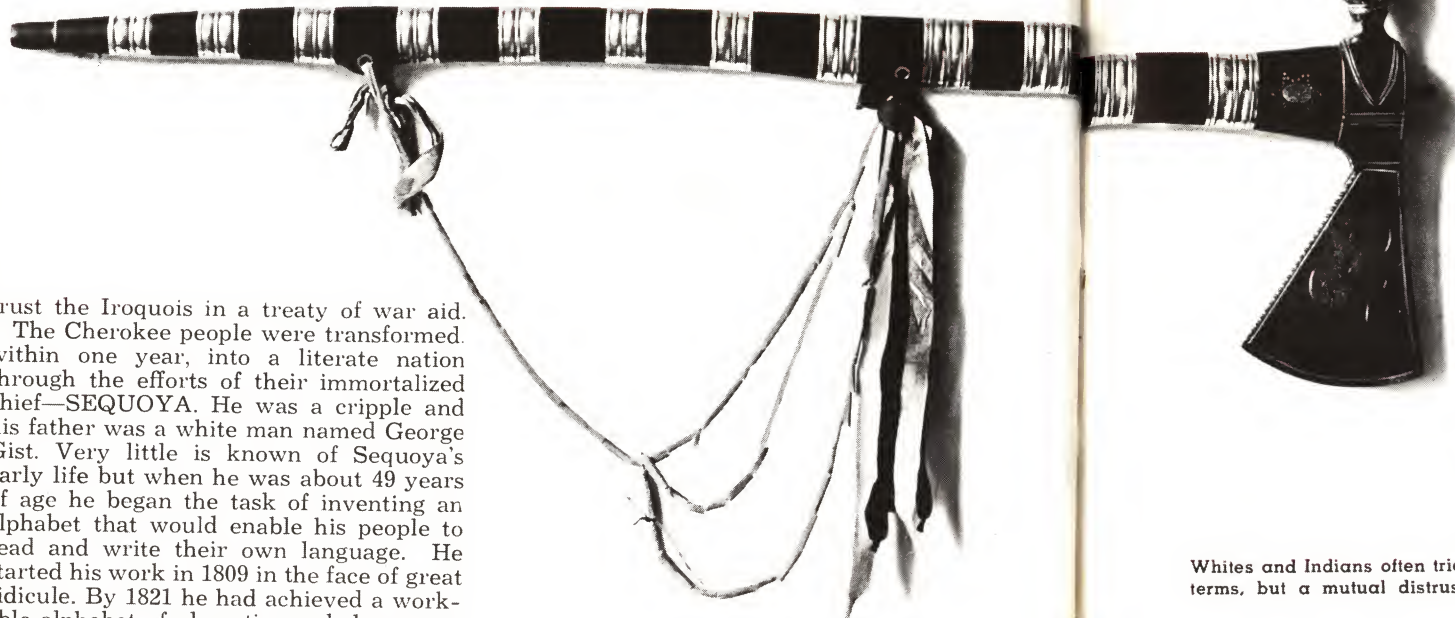
Sequoya, or George Gist, invented Cherokee alphabet that most Indians proved able to learn quickly.

Johnson, an Englishman, had made his home with the Six Nations and persuaded them to fight against the French. He married Brant's sister, became interested in young Brant's future and sent him off to be educated at Moor's Indian charity school in Lebanon, Conn. In 1763, when Brant was 21, he fought with the Iroquois against Pontiac, taking the side of the English in the French and Indian War.

In time he settled in what is now Montgomery County, N. Y. Being a devout Episcopalian, he translated St. Mark's Gospel and the Prayer Book into the Mohawk language and devoted much of his time to missionary work. When he was 32 he became secretary to the British superintendent of Indian affairs and shortly afterward was commissioned a colonel in the English army. He organized and led the Mohawks against the American revolutionists at New York. After the British were defeated, Brant helped the commissioners of the United States secure peace treaties with the western tribes and did much to discourage Indian war on the frontier. He later went to Canada and, like Tecumseh, formulated a plan to create a great Indian state in the Ohio territory. He tried to unite the Iroquois and Algonkin against the United States with the promise of British aid but failed mainly because of the resistance of Cornplanter and Red Jacket and the unwillingness of the Algonkin to

Chippewa tomahawk pipe could be used in battle, or smoked and buried as Indian symbol of peace.

Smithsonian Institution



trust the Iroquois in a treaty of war aid.

The Cherokee people were transformed within one year, into a literate nation through the efforts of their immortalized chief—SEQUOYA. He was a cripple and his father was a white man named George Gist. Very little is known of Sequoya's early life but when he was about 49 years of age he began the task of inventing an alphabet that would enable his people to read and write their own language. He started his work in 1809 in the face of great ridicule. By 1821 he had achieved a workable alphabet of phonetic symbols so per-

Smithsonian Institution



Osceola, chief of the Seminoles, fought the U. S. Army to keep Florida Indians from losing rights.

fect and simple to use that when it was tried out in a public test, it was found that within a few months most Cherokees could read and write. Six years later, printing characters were cast in Boston and shortly thereafter began the publication of the first Cherokee newspaper. It is interesting to know that Sequoya knew no other language than his own. He traveled west to introduce the alphabet to the Western Cherokee and liked the country so well that he settled there and began work on a universal alphabet for other Indian languages. Unfortunately, he never lived to complete this work and he died at the age of 83 while traveling in Mexico.

In 1816 the United States Army—violating all precedent—invaded the Spanish territory of Florida and in a surprise raid slaughtered more than three hundred Seminole men, women and children. The reason behind all this was Negro slavery. Sometimes slaves escaped from plantations in Georgia and Alabama and sought refuge among the hospitable Seminoles who, although accepting them as slaves, gave them humane treatment. When owners attempted to recover the fugitives, the Indians and Spaniards treated them for what they were—bandits and invaders of foreign territory.

In 1819 Spain sold Florida to the United

Whites and Indians often tried to meet on peaceful terms, but a mutual distrust made for incidents.

States under a treaty assuring that the Indians would be treated justly and that their rights would be respected. They never were. The lot of the Seminole from that time on was disgraceful. Florida was thrown open to the slave catcher and any Negro or Indian that they could capture could be sold in the slave markets of the South. In 1834 the United States attempted to force the Seminole to move to Oklahoma telling them at the same time that no one with Negro blood could leave and would have to remain to be sold into slavery. Since there had been much intermarriage, the Indians fled to the swamps and the war was on. The army fought the Seminole in the swamplands, and for seven bloody years they met defeat and sometimes annihilation at the hands of the Indians under the leadership of OSCEOLA—one of their greatest chiefs. The army finally admitted defeat and encouraged Osceola to attend a peace conference with a pledge of safe conduct. Under orders of General Jessup, he was seized immediately upon his appearance, beaten, bound and thrown into prison at Fort Moultrie, S. C., where he died in 1838.

Courtesy Paramount Pictures

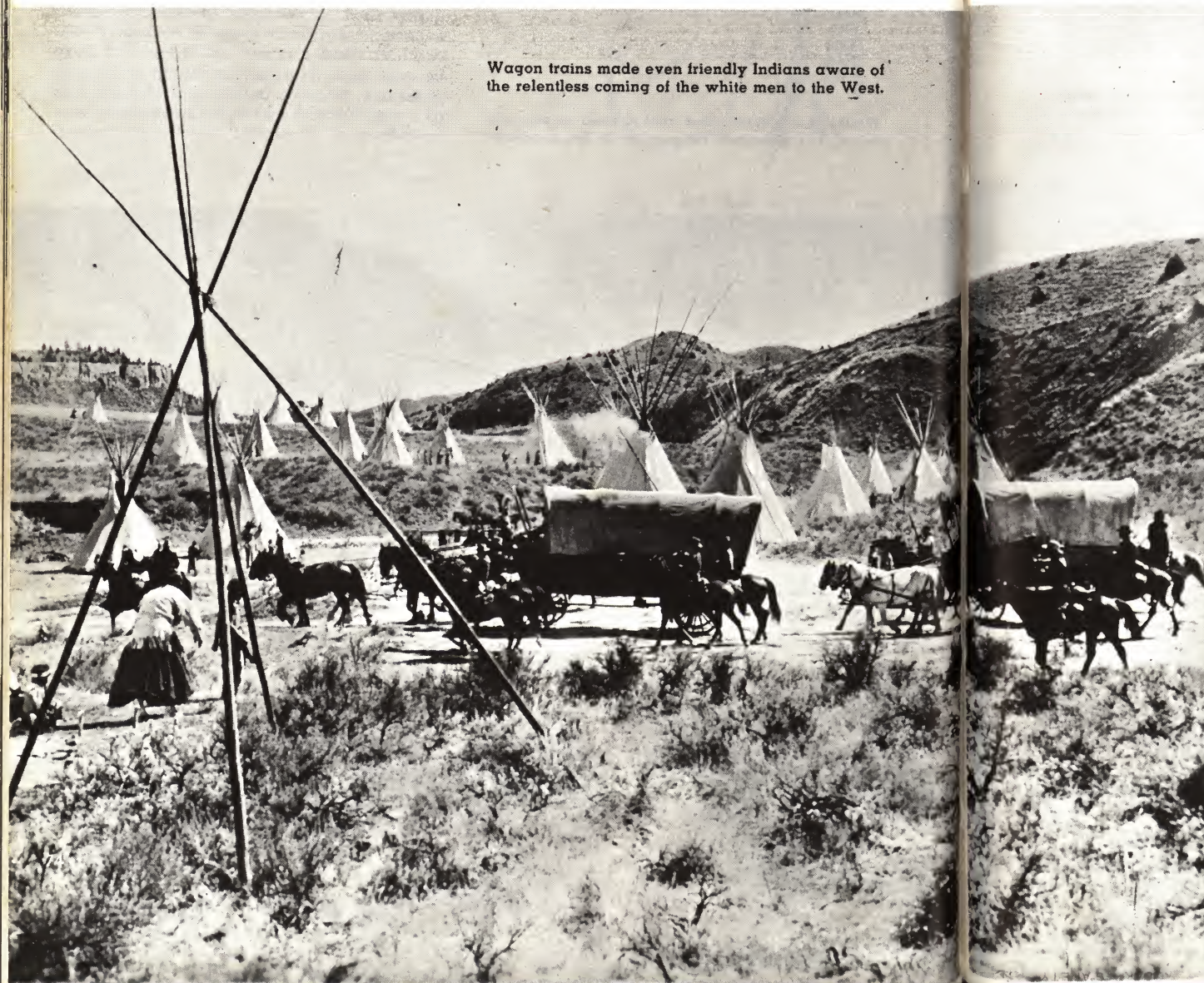




Smithsonian Institution

In an actual 1859 photo, a scalped sheepherder lies near Ft. Dodge, Kan.

Wagon trains made even friendly Indians aware of the relentless coming of the white men to the West.



Bettmann Archive

Courtesy Paramount Pictures



A mass hanging of 38 Sioux was performed in 1862 in a harsh attempt to quell a Minnesota uprising.

In 1803, most of the Plains region came into the United States through the Louisiana Purchase. Into this territory the frontier settler advanced with his rifle, axe and plow in prairie schooners and ox trains. Railroads and telegraph lines were being built across the country. Traders were exchanging the finest and latest model repeating rifles with the Indians for furs; and, ironically, the United States government was supplying the tribes with more guns and ammunition for hunting on the reservations. All this to prepare for the bloody struggle to come.

By 1840, settlers had reached the upper Mississippi country of the Dakota who were starting to move westward themselves in pursuit of the diminishing buffalo. By 1851, the Eastern-Dakota had agreed to relinquish practically all of their lands in Minnesota for the sake of peace and had moved west. Still the frontier continued westward at the heels of the Indians. Treaties were made and broken, and the chiefs of the Dakota found it almost impossible to calm their people and keep the peace. Friction and misunderstanding brought warfare to its breaking point and in 1856 a band of raiders attacked a white settlement and scalped and raped. The chiefs punished the guilty and, fortunately, the affair was forgotten. Three years later the Santee-Dakota were forced to give up their lands in Minnesota for life on a reservation. Hatred festered within the tribes for the next three years and broke out in

a massacre of the settlements in the Minnesota River valley. War was on. The Civil War, too, had begun but Generals Sibley and Sully brought reprisals at once. The Indians were beaten with bayonets and artillery and the raiders responsible for the trouble were captured and tried for murder. At Fort Snelling, thirty-eight Indians were hung. This wasn't the end of it for other raids and murders took place, the guilty were executed, and by 1865 the troops had forced a peace on the Indians at the Missouri River.

The Teton-Dakota had been undisturbed by settlers up to 1849. Then the gold rush to California, and the peace of the Teton was gone forever. The ever increasing wagon trains along the Platte in Nebraska filled the Teton with alarm and then with anger. Then began the sacking of the trains and the killing and scalping of white trespassers. In the Laramie treaty of 1851 the chiefs promised safety to the wagons but the young warriors were not to be stopped. As the pillage increased, so did the garrison at Fort Laramie. Other forts, too, were constructed along the trail and in 1855



Red Cloud, chief of the Teton, was repulsed in attacks by the new breech-loading rifle.

Smithsonian Institution



Great Bear, photographed in 1869, was a chief of Cherokee Nation in Oklahoma.

Smithsonian Institution



Smithsonian Institution

White Horse, shown in an 1892 photo, was Kiowa chief and noted as leader of raids on settlers.

In the 1850s forts began to be built across the prairies and staffed with troops to protect wagon trains.



Courtesy Paramount Pictures



General Harney raided the Teton by surprise with a large force and crushed them.

Now a new chief of the Teton, destined to lead the Indians in a new war, made his appearance. His name was RED CLOUD and the Nebraska trail ran with the blood he let in the killings that followed the Minnesota outbreak of 1862. To complicate matters further, the treaty with the Teton was violated when a railroad survey was made through their territory. More fighting took place because of this, and now Red Cloud's strength was better than three thousand—mounted and armed in the Big Horn country of northern Wyoming. Fort Phil Kearny was built and then the Teton knew that there would be a line of forts built clear to the Yellowstone. Rather than wait to be rendered completely helpless by the completed line of fortifications, Red Cloud and his warriors struck with full force at Fort Phil Kearny and at Fort Fetterman. But the forts with their cannon held and Red Cloud was turned back.

The following year Red Cloud concentrated all of his warriors for a heroic attack on Fort Kearny and met with disastrous defeat when he attacked in the face

FIRST ACCOUNT OF THE CUSTER MASSACRE

TRIBUNE EXTRA

BISMARCK, D. T., JULY 6, 1876.

Price 25 Cents.

MASSACRED

GEN. CUSTER AND 261 MEN THE VICTIMS.

NO OFFICER OR MAN OF COMPANIES LEFT TO TELL THE TALE.

3 Days Desperate Fighting by Maj. Reno and the Remainder of the Seventh.

Full Details of the Battle.

LIST OF KILLED AND WOUNDED

Bismarck Tribune's Special Correspondent Skins. Squaws Mutilate and Rob Dead Victims Captured Alive, Tortured in Fendish Manner.

What Will Congress Do About It? Shall This Be the Beginning of the End?

It will be remembered that the Bismarck Tribune sent a special correspondent with Gen. Terry, who was the only professional correspondent with the expedition. Kellogg's last words to the writer were: "We leave the Rose-bud tomorrow and by the Rose-bud reaches you will have MET AND FOUGHT."

The red devil, with what result remains to be seen. I go with Custer and will be at the death. How true? On the morning of the 25th Gen. Custer took up the line of march for the trail of the Indians, reported by Reno on the Rosebud. Gen. Terry, apprehending danger, urged Custer to take additional men, but Custer having full confidence in his men and in their ability to cope with the Indians in whatever force he might meet them, declined the proffered assistance and marched with his regiment alone. He was instructed to strike the trail of the Indians, to follow it until he discovered their position, and report by messenger to Gen. Terry who would reach the mouth of the Little Horn by the evening of the 26th, when he would act in concert with Custer in the final victory. At four o'clock, the afternoon of the 26th, Custer's scouts reported the location of a village recently deserted, whereupon Custer went into camp, marching again at 11 p. m., continuing the march until daylight, when he again went into camp for coffee. Custer was then fifteen miles from the village located on the Little Horn, one of the branches of the Big Horn, twenty miles above its mouth, where he could be seen from the top of the divide, and after lunch Gen. Custer pushed on. The Indians by this time had discovered his approach and soon were mounting in great haste here and there, it was in full retreat. This strengthened by finding abandoned Indian camp deserted tepee, in which their dead had been six miles from where took place. Custer would view pushed on ninety-eight miles with and attacked the village with companies C and I, seventh cav, not having in the met attacked it at its head companies of cavalry line surrounded, after a hand to hand conflict, many were killed and cut their way to a three hundred feet high they were reinforced by companies of cavalry ordered. In raising this Reno had to recross the river, and at the ford fought occurred. It was Lieutenant McIntosh and Dr. DeWolf fell, as they Reynolds tell in

hand conflict with a dozen or more, and the success of the chambers of his revolver, each time bringing a red-skin before was brought down—shot through the heart. It was here, Bloody Knife surrendered his spirit to the one who gave it, fighting the natural and hereditary foe of his tribe, as well as the foe of the whites.

The Sioux dashed up beside the soldiers in some instances knocking them from their horses and killing them at their pleasure. This was the case with Lt. McIntosh, who was unarmed except with a saber. He was pulled from his horse, tortured and finally murdered at the pleasure of the red-devils. It was here that Fred Girard was separated from his comrades within a few feet of him, and but time will not permit us to relate the story, through his fine black stallion in which he took so much pride. The ford was crossed, the summit of the bluffs, having, Col. Smith says, the steepest sides that he ever saw, and a horse or mule reached, though the ascent was made under a galling fire.

Companies engaged in this affair were those of Companies B, C, D, French and McIntosh. Col. Reno had gone ahead with these companies in obedience to the order of Gen. Custer, fighting most gallantly, driving back repeatedly the Indians who charged in their front, but the fire from the bluffs being so galling, forced the movement heretofore alluded to. Signals were given and soon Reno, with the four companies in reserve came up in line to save them from the fate with which Gen. Custer about this time met. The Indians charged the hill time and again but were each time repulsed with heavy slaughter by his gallant defenders. Soon, however, they reached bluffs higher than those occupied by Reno, and opened a destructive fire from points beyond the reach of cavalry carbones. Nobly being heard from Gen. Custer, Col. Weir was ordered to push his command along the bank of the river in the direction he was supposed to be, but he was soon driven back, reinforced with difficulty. About this time the Indians received strong reinforcements, and in like manner swarmed the hill sides and on the plain, coming so near at times that stones were thrown into the fire. They evidently trusted their numbers and did not look for so bold a movement. They were within the range of the coral and wounded several parkers, J. C. Wagner, among the number, in the head, while many horses and men were killed. Near 10 o'clock the fight closed, and the approach and soon were mounting in great haste here and there, it was in full retreat. This strengthened by finding abandoned Indian camp deserted tepee, in which their dead had been six miles from where took place. Custer would view pushed on ninety-eight miles with and attacked the village with companies C and I, seventh cav, not having in the met attacked it at its head companies of cavalry line surrounded, after a hand to hand conflict, many were killed and cut their way to a three hundred feet high they were reinforced by companies of cavalry ordered. In raising this Reno had to recross the river, and at the ford fought occurred. It was Lieutenant McIntosh and Dr. DeWolf fell, as they Reynolds tell in

cept for the dead, Reno and his brave men felt this success high, Gen. Terry came in sight, and strong men wept upon each others necks, but no word was had from Custer. Hand shaking and congratulations were scarcely over when Lt. Bradley reported that he had found Custer dead, with one hundred and ninety cavalry men. Imagine the effect! Words cannot picture the feeling of these, his comrades and soldiers. Gen. Terry sought the spot and found it to be too late. Of those brave men who followed Custer, all perished; no one lived to tell the story of the battle. Those deployed as skirmishers lay as they fell, shot down from every side, having been entirely surrounded in an open plain. The men in companies fell in platoons, and like those on the skirmish line, lay as they fell, with their officers behind them in their proper positions. Gen. Custer, who was shot through the head and body, seemed to have been among the last to fall, and around him lay the bodies of Col. Tom and Colonel Bledsoe, and Col. Calhoun, his brother-in-law, and his nephew young Reed, who stood off accompanying the expedition for pleasure. Col. Cook and the members of the non-commissioned staff all dead—stripped of clothing and bodies of them with bodies terribly mutilated. The squaws seem to have passed over the field and crushed the skulls of the wounded and lying with stones and clubs. The heads of some were severed from the body, the privates of some were cut off, while others bore traces of torture, arrows having been shot into their private parts while yet living, or other means of torture adopted. The officers who fell are as follows: Gen. O. A. Custer, Col. Geo. Yates, Miles Keough, James Calhoun, W. W. Cook, Capt. McIntosh, A. E. Smith, Lieutenants Riley, Crutten, Sturgis, Harrington, Hodgson, and Porter, Asst. Surgeon Dr. Wolf. The only citizens killed were Boston Charles, Mr. Reed, Charles Reynolds, Isaac, the interpreter Mark Kellogg, the latter the Tribune correspondent. The body of Kellogg alone remained unstripped of clothing, and was not mutilated. Perhaps as they had learned to respect the Great Chief, Custer, and for that reason did not mutilate his remains, they had in like manner learned to respect this humble survivor of the lead pencil and to that fact may be attributed this result. The wounded were sent to the rear some forty-nine miles on horse litter, striking the Far West sixty miles up the Big Horn which point they left on Monday at noon reaching Bismarck nine hundred miles distant at 10 p. m.

The burial of the dead was a work but they were all decently buried. Among the latter class were some of the officers. This work being done the command was sent back to the last where Gen. Terry, awaits supplies and approval of his plans for the future campaign.

KILLED
Field and staff, George A. Custer, Brevet Major General.
W. W. Cook, Brevet Lt. Colonel, Asst. Surgeon, J. M. DeWolf, Asst. Surgeon.
N. C. Staff, W. W. Shawrow, Surg. Major.
Henry Voss, Chief Inspir.
A. Henry Dallans, Corp.
A. K. King, Privt.
A. J. E. Armstrong, Privt.
A. James Drinaw, Corp.
A. Wm. Moody, Corp.
A. B. Bowles, Corp.
A. James McDonald, Corp.
A. John Sullivan, Corp.
A. Thos. P. Switzer, Corp.
B. Richard Doran, 2nd Lieut.
B. George Mask, Privt.
C. H. M. Harrington, 2d Lieut.
The body of Lt. Harrington was not found, but it is reasonably certain that he was killed.
C. Edwin Babo, 1st Sergt.
C. Fintley, Sergt.
C. Finkle, Corp.
C. French, Corp.
C. Foley, Corp.
C. Ryan, Corp.

Private Davis Corey, Co. 1, 7th Cav. right hip; Patrick McDonnell, left leg; Sergt. John Paul, H. Jack, Priv. Michael C. Madden, K. right leg; Wm. George, H. left side, died July 3d, at 4 a. m.; 1st Sergt. Wm. Heyn, A. left knee; Charles Reese, A. right side and right shoulder; Chas. Wilke, K. left foot; Alfred Whittaker, C. right elbow; Peter Thompson, C. right hand; Jacob local, A. face; J. H. Meyer, M. right shoulder; Daniel Newell, M. right thigh; J. Muller, H. right thigh; Elijah T. Shroude, A. right leg; 1st Sergt. Patrick Carey, M. right hip; Privt. James E. Benett, C. body, died July 8th, at 3 o'clock; Francis Reese, A. left side and body; James Wilbur, M. left leg; Jasper Marshall, L. left foot; Sergt. J. A. Smith, E. back and left leg; Privt. John J. Phillips, H. face and both hands; Samuel Burn, H. both thighs; Frank Brum, M. face and left thigh; Corp. Alex. R. Bishop, H. right arm; Privt. Jas. Foster, A. right arm; W. E. Harris, M. left breast; Glas H. Bishop, H. right arm; Fred Homsted, A. left wrist; 1st Sergt. Chas. White, M. right arm; Privt. Thos. P. Varner, M. right ear; Chas. Campbell, C. right shoulder; John Cooper, H. right elbow; John McGuire, C. right arm; Henry Black, H. right hand; Daniel McWilliams, H. right leg.

An Indian scout, name unknown, left off at Birchford; Sergt. M. Riley, Co. 1, 7th Infantry, left off at Buford; Gunsmith; Privt. David Ackison, Co. E, 7th cav, left off July 4th, at Buford; Gunsmith.

The total number of killed was two hundred and sixty one; wounded 82. Thirty-eight of the wounded were brought down on the Far West; three of them died en route. The remainder were sent for at the field hospital.

De Rudin had a narrow escape, and his escape is attributed to the noise of the battle, jumping into the river during the engagement. De Rudin followed them, got out of sight, and after hiding for twelve hours or more, finally reached the command in safety.

The body of Lt. Hodgson did not fall into the hands of the Indians, that of J. McIntosh did, and was badly mutilated. McIntosh, though a half-breed, was a good man of culture and esteemed by all who knew him. He leaves a family at Lincoln, as does Gen. Custer, Col. Calhoun, Yates, Capt. Smith and Lt. Porter. The unhappy Mrs. Calhoun, loses a husband, three brothers and a nephew. Lt. Harrington also had a family, but no trace of his remains was found. We are indebted to Col. Smith for the following list of the dead; to Dr. Porter for the list of wounded, which is killed.

Allen, Privt.
Griddle, Corp.
King, Corp.
Bucknell, Corp.
Egan, Corp.
Brightfield, Corp.
Fannan, Corp.
Hamm, Corp.
Harris, Corp.
Hattisoll, Corp.
Kingscott, Corp.
Lewis, Corp.
Mayer, Corp.
Phillips, Corp.
Rix, Corp.
Short, Corp.
Shea, Corp.
Shade, Corp.
Stuart, Corp.
St. John, Corp.
Thadus, Corp.
Van Allen, Corp.
Warren, Corp.
Windham, Corp.
Brown 1st, Corp.
Vincent Charley Farrier, Corp.
Patrick Golden, Privt.
Edward Hansen, Corp.
Brady, Corp.
E. E. Sturges, Corp.
The body of Lt. Sturges was not found, but it is reasonably certain he was killed.
P. Hohmeyer, 1st Sergt.
Gardner, Corp.
James, Corp.
Hagan, Corp.
James Calhoun, 1st Lieut.
Luman, Privt.
Tasol, Corp.
Veller, Corp.
Geehan, Corp.
Kiefer, Corp.
Andrews, Corp.
Cridford, Corp.
Sinfous, Corp.
F. Sanders, Corp.
F. Wane, Corp.
Way, Corp.
F. Lerock, Corp.
F. Kidey, Corp.
F. O'Connell, Corp.
F. M. E. Horn, Corp.
F. Adam Hittner, Corp.
F. Kiley, Corp.
F. Fred Lehman, Corp.
F. Henry Lehman, Corp.
F. R. P. Lloyd, Corp.
F. A. Wadell, Corp.
F. J. Mitchell, Corp.
F. J. Nohaug, Corp.
F. Barker, Corp.
F. Cheever, Corp.
F. J. Piller, Corp.
F. Geo. Post, Corp.
F. Jas. Quinn, Corp.
F. Wm. Reed, Corp.
F. J. W. Rossberg, Corp.
F. H. A. Bailey, Corp.
F. J. E. Troy, Corp.
F. Chas. Van Bramer, Corp.
F. W. B. Wheeler, Corp.
G. Daniel McIntosh, 1st Lieut.
G. Edward Botter, Sergt.
G. M. Conditine, Corp.
G. Jay Martin, Corp.
G. Otto Hagaman, Corp.
G. Benj. Wells, Farrier.
G. Henry Boor, Triple.
K. D. Whitney, 1st Sergt.
K. Hughes, Corp.
K. J. Callahan, Corp.
K. Julius Helmer, Corp.
K. Eli H. T. Clair, Privt.
J. E. Porter—the body of Lt. Porter was not found, but it is reasonably certain he was killed.
J. P. E. Varden, 1st Sergt.
J. J. Burland, 1st Sergt.
J. John Wild, Corp.
J. S. T. Staples, Corp.
J. M. Gucker, Corp.
J. J. Patton, Triple.
J. H. A. Bailey, Blacksmith.
J. J. E. Broadhurst, Privt.
J. J. Barry, Corp.
J. J. Conners, Corp.
J. T. P. Downing, Corp.
J. Mason, Corp.
J. Thos. P. Switzer, Corp.
J. Meyer, Corp.
J. McElroy, Triple.
J. Mooney, Corp.
J. C. W. Custer, Brevet Lt. Col.
J. Boyle, Privt.
J. Baith, Corp.
J. Daring, Corp.
Total number of Commissioned officers killed—16
Aide and Surg—1
Enlisted men—257
Civilians—6
Indian Scouts—8

of expert fire from a new weapon—the newly invented breech-loading rifle. Red Cloud ordered charge after charge only to see his warriors cut down unmercifully by the new rifles which were fired from behind large wagon boxes. Red Cloud was forced to flee after losing hundreds of his braves in this battle which has come to be known as the "Wagon Box Fight." The forts survived and by 1868 the Teton were forced to talk peace. The following year found Red Cloud signing the final peace treaty of his military career and he then retired to the Pine Ridge Reservation in South Dakota.

The Black Hills country of the Teton was silent until gold was discovered there. This was treaty protected country and to prevent violation of the treaty by new coming gold seekers, forts were built. None of the Teton wanted to live in this rough country, however, for they were buffalo hunters and there were no buffalo. Between 1875 and 1876 the lack of buffalo meat became serious enough for the government to grant permission to the Teton and other Dakota tribes to leave their reservations and hunt buffalo in the Big Horn country of northern Wyoming. Their leave was short lived, however, and when they were called back the Indians refused to return. The army, of course, was sent to bring them back. What followed was the greatest single defeat suffered by the United States Army in Indian history—the Custer Massacre.

On June 24, 1876, Custer and his 7th regiment arrived at the junction of Big Horn and Little Big Horn rivers, Montana territory. They were the advance guard of the troops under General Terry ordered out against the Teton and Dakota Sioux. General Terry was expected to join Custer with the main body of the troops on the 26th. What appeared to be a small force of Indians was reported to Custer. On the 25th, Custer divided his troops into three parties and set forth to surround the Indians. What happened is history. Instead

Custer's Last Stand, reported at the left, was a successful trap prepared by Sitting Bull. All the 264 troops under Custer's command were killed.

What was then the Montana Territory contained these rolling hills that were Custer's line of march to death.

Indian scouts survey the setting of the massacre and the markers of the last remains of Custer's soldiers.



Sitting Bull

Smithsonian Institution



Sitting Bull was killed in 1890 during an Indian uprising scare on Dakota Standing Rock Reservation.



Chief Joseph, greatest warrior of Nez Percé, fought in a 1,000 mile retreat across the West.

of meeting a small force, the regiment was attacked by the full strength of SITTING BULL'S warriors. The two flanking parties maintained themselves with difficulty until General Terry arrived but Custer, in the center column, rode into the midst of the Indians and was slaughtered with 264 of his men. Under the leadership of Sitting Bull in this battle were chiefs Gal and Crazy Horse among others. Red Cloud had remained home on his reservation.

Though most of the Indians of this campaign were rounded up in time, Sitting Bull and Gal managed to escape with their bands into Canada. They were unwelcome there and slowly drifted back to their reservations in Dakota, Sitting Bull himself surrendering to the United States in 1881. While living at the Standing Rock Agency in Dakota he was killed resisting arrest during the Indian Messiah scare in 1890.

The most outstanding leader in all of Nez Percé history was CHIEF JOSEPH. Through great skill and determination he saved his peaceful tribe from extinction in a prolonged but unsuccessful war with the United States. In 1863 his people had agreed under pressure to settle on a reservation near Fort Lapwai, but when it came time to move, many were reluctant

to leave their homes. In 1877 they were ordered by the Indian agent to leave, and some of the tribes complied under the threat. Joseph's people remained, however, even though Joseph, feeling the futility of the situation, favored following the others. Under the pressure of being forced from their homes, Indian rage was at its breaking point and soon trouble was precipitated when twenty-one whites were massacred. War and oblivion for his tribe, then, was inevitable and Joseph, with 100 warriors well armed and equipped with horses, took command of his people and set up a strong position at White Bird Canyon, Idaho. In a foolhardy attack on June 16, 1844, a detachment of United States troops were all but annihilated by Joseph.

The victory, however, was short lived and soon they were confronted by a larger body of troops headed by General Howard, at Clear Water River, Idaho. Joseph gave battle, lost, and retreated with the certain knowledge that his only chance was to keep well ahead of the troops. His retreat, impeded by more than 350 women, chil-

dren, aged and sick, continued on through Yellowstone Park until General Sturgis caught up with them west of Billings, Montana. Joseph escaped again and headed for Musselshell River but was finally trapped near the Bear Paw Mountains by Generals Howard and Miles. Although his fifty remaining warriors were willing to fight to the last man, Joseph was given the opportunity to surrender. He finally did. His retreat stretched for more than a thousand miles and gave the United States army its worst Indian defeat since Custer's failure.

The names of many other chiefs and tribes are prominent in the history of our west. Outstanding were GERONIMO who defied the troops of two nations for more than forty years and his people, the Apache, of whom four hundred women and children were sentenced to military prison for life; PETALESHARO of the Pawnee who risked his life in a long but successful effort in putting an end to human sacrifice among his people; and WASHAKIE of the Shoshoni—one of the greatest of orators.

In 1878, at a meeting of his people with

Copyright Paramount Pictures



The Indians met the invasion of their lands by the new settlers with ambush and attack against wagon trains.



In opposing superior forces, Redmen took advantage of woodsmanship and ability to make surprise raids.



For 40 years Geronimo, chief of Apaches, managed to defy the troops of two nations.



War dance, war whoop, and war paint were the traditional symbols to rouse Redman to battle.



Petalesharo, a chief of the Pawnees, risked life to try to end constant warfare with whites.

Smithsonian Institution photos



Washakie, or "Shoots buffalo running," was great orator and peacemaker of Shoshoni tribe.

the governor of Wyoming, Washakie—as quoted in Grace Raymond Hebard's "Washakie"—said:

"We are right glad, sir, that you have so bravely and kindly come among us. I shall, indeed, speak to you freely of the many wrongs we have suffered at the hands of the white man. They are things to be noted and remembered. But I cannot hope to express to you the half that is in our hearts. They are too full for words.

"Disappointment; then a deep sadness; then a grief inexpressible; then, at times, a bitterness that makes us think of the rifle, the knife and the tomahawk, and kindles in our hearts the fires of desperation—that, sir, is the story of our experience, of our wretched lives.

"The white man, who possesses this whole vast country from sea to sea, who roams over it at pleasure and lives where he likes, cannot know the cramp we feel in this little spot, with the undying remembrance of the fact, which you know as well as we, that every foot of what you proudly call America not very long ago belonged to the Redman. The great spirit gave it to us. There was room enough for all his many tribes, and all were happy in their freedom. But the white man had, in ways we know not of, learned some things we had not learned; among them, how to make superior tools and terrible weapons, better for war than bows and arrows; and there seems to be no end to the hordes of men that followed them from other lands beyond the sea.

"And so, at last, our fathers were steadily driven out, or killed, and we, their sons, but sorry remnants of tribes once mighty, are cornered in little spots of the earth all ours of right—cornered like guilty prisoners and watched by men with guns who are more than anxious to kill us off.

"Nor is this all. The white man's government promised that if we, the Shoshones, would be content with the little patch allowed us, it would keep us well supplied with everything necessary to comfortable living, and would see that no white man should cross our borders for our game or anything that is ours. But it has not kept its word! The white man kills our game, captures our furs, and sometimes feeds his herds upon our meadows. And your great and mighty government—oh, sir, I hesitate, for I cannot tell the half! It does not protect us in our rights. It leaves us without the promised seed, without tools for cultivating the land, without implements for harvesting our crops, without breeding animals better than ours, without the food we still lack, after all we can do, without the many comforts we cannot produce, without the schools we so much need for our children.

"I say again, the government does not keep its word! And so, after all we can get by cultivating the land and by hunting and fishing, we are sometimes nearly starved, and go half naked, as you see us!

"Knowing all this, do you wonder, sir, that we have fits of desperation and think to be avenged?" •

Only in motion pictures do shadows and deeds of the Indian warriors still cross the Western Plains.





A warrior of the Monnitari tribe wears the costume and headdress for the dog dance.

N. Y. Public Library

Ceremonials and Legends

Through his dances, music, rites, and rituals, the Indian expressed his relationship to nature and the mysteries of the spirit world.

AN Indian's religion is contained within his ancient dances, ceremonies and legends. To know of these is to know of a great wisdom and humbleness the Indian had in face of the gifts and forces of nature. His religious ceremonies reflected and expressed, in eloquent terms, a deep knowledge of his own limitations as a mere human being. The primitive world in which he lived was often an unfriendly place and constantly presented him with many fearsome hardships of survival. The problems of securing food and combating disease, for instance, were often found to be insurmountable and beyond his powers as a mere man and, at these times, he strongly felt the need of help from something beyond himself. In order to face the daily task of living, he appealed for help to the benevolent forces in the unseen world of the supernatural.

Throughout the thousands of years of their cultural growth, the many different Indian families developed their own individual procedures of appealing to the gods and spirits for aid in curing illness, causing the animal food supply to multiply, and making planted crops and wild vegetables grow. This is not meant to suggest that the Indian was lazy or that he left the responsibilities of providing sustenance to the spirit world—the Indian worked hard at survival.

The Indian conception of the supernatural was not that of one single power or god who represented all the forces of good. All power of good and evil was felt by the Indians to be that which permeated the whole universe—presenting itself at times helpful and at other times harmful, depending upon the manner in which it was approached. The feeling among some tribes was that supernatural power was particularly embodied in great birds and powerful beasts of prey, who were much more capable than man in the ways of protecting themselves and finding food. There are many tribal legends telling of the belief that at one

Photos, unless otherwise credited, courtesy American Museum of Natural History

Bison dance with buffalo masks is performed by the Mandan Indians, a tribe of the midwestern plains.

N. Y. Public Library



In this frightening ceremony the Mandans ran thongs through their skin and were then hung facing sun until flesh tore.



time, when the earth was first inhabited, these animals had human form and later abandoned it for the powerful and more advantageous forms of feathered and furred animals. This human association with animals in legend was the basis upon which the Indian felt permitted and qualified to call upon his animal brothers for help in meeting a difficult life.

Some tribes gave the mysterious force, which they felt was in everything, a specific name. Among the Sioux, for instance, this force was called Wakanda and was to be found in the sky, earth, animals and men. Wakanda might show itself at any moment—animals, plants, inanimate objects, the sun and wind would speak to a man or, in dreams, extraordinary powers of bravery or knowledge would be bestowed.

With the exception of the Pueblo Indians of the Southwest, most Indian ceremonies strove for a state of ecstasy. In dances and rituals the high point of performance was when the chief participant lost normal control of himself and entered another state of existence—the realm of his unconscious. The rites in many cases called for personal tortures inflicted in much the same manner and degree as was practiced among the medieval monks. Through torture, visions could be summoned and through a vision came wisdom and power. The Sun Dance of the Plains Indians is a most famous example of this conception of reaching the unseen. It was the most important religious function of most of the Plains tribes and was a great ritualistic ordeal endured by many men together, at buffalo breeding time, to pay honor to the Sun who would in turn bestow visions and power. The ceremony was held on a level of great sanctity and the

Blackfoot Indians, photographed in 1892, engage in a similar torture rite in their Sun Dance Lodge.



Smithsonian Institution

Fingers were sometimes cut off by Indian in order to bring on vision—or as trophies from enemies.

whole tribe, in addition to the participants, received benefits.

Among the Algonkins no child, boy or girl, could come into maturity without having had a dream in which the powers of nature promised success and courage in their adult life. When he entered adolescence, the Algonkin child was required to spend many lonely nights in the forest, fasting and waiting, until the Thunderbird, the Sun or other power had spoken to him. If the powers did not speak he was considered a poor and unfortunate person with little hope of success in life.

Among the Sioux of the Plains, only the young boys were required to receive a vision. When the proper time came, the youth took a sweat bath in a tiny hut where steam was made by pouring water over hot stones. In this manner his outward body was made pure. He then went to a lonely spot out of the sight of human beings where his inner body was purified by prolonged fasting which sometimes lasted for as long as ten days or more. During the period of fasting he wept out of his great desire to invoke the presence of the spirits.

"Have pity on me! Have pity on me!" he would cry. Sometimes he might even cut off one of his fingers as an offering.

"Oh great spirit of the Sun," he would proclaim, "I cannot offer you animals or plants for they are not mine to offer. They already belong to the great Wakanda. I, therefore, can only rightfully give you of my own flesh and blood."

There were many methods among the different tribes to bring about a vision. In the Rocky Mountain area a youth might leap into a deep dark pool at night and remain submerged to meet the powers beneath the waters. Other customs required

Coming of age meant a number of ceremonies and ordeals for the youth, including oath of manhood.

Sweat bathing was practiced in these small huts to induce visions or treat and cure an illness.



Natives offer chants, supplications, and a stuffed deer to the sun in this old Maximilian Atlas work.



only patient waiting alone until the vision or dream came leading him inside a mountain to learn of how the world began. Among the Papago of the Southwest, a boy might wait for the wise song of the eagle to speak to him.

Whenever the dream or vision came, a secret bond and understanding was made with the spirit power. A song or formula was given to the dreamer so that he might call the spirit in time of need. This was his private password to the ears of the supernatural. For instance, if the vision was that of an eagle which spoke to the dreamer, he might paint or carve his possessions with the image of the bird or wear its claws or feathers. The eagle in this case was his guardian spirit—his totem. When he knew he was about to die, he sang the song taught him by the totem as a final appeal to be saved.

The Pueblo Indian had little knowledge and much fear of the religious ecstasy achieved by other Indians and did everything he could to outlaw such experiences from his life. Pueblo religion remained within the known limits of conscious behavior and avoided any contact with hallucinations. Among the Zuni, for instance, ceremonies took the form of set services similar in content to some of our more formal Christian church ceremonies in as much as they included sermons, oft-repeated hymns, and prayers strictly learned by heart. The structure of Zuni religion included many secret societies or cults at the head of which were holy men or priests. Ruling all of the holy men were the chief priest of the sun cult and two chief priests of the war cult. These three constituted the ruling body of Zuni—their



Indians believed that when masks were worn, the wearer could assume some supernatural identity.

An 1893 photograph of an actual Hopi ceremony shows dancers wearing masks at Walpi, Ariz.

Smithsonian Institution



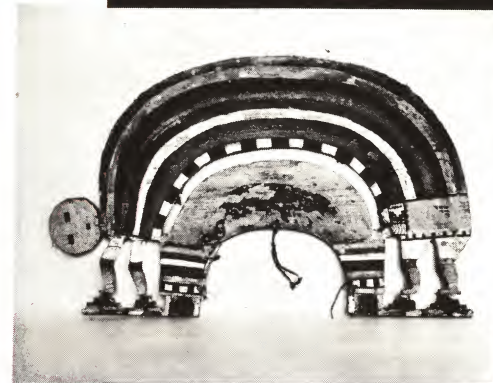
Headdress at right depicts a god and was worn by Zuni, New Mexico, dancer, impersonating the god.

highest council which exists in their society even today.

Zuni prayer, unlike other Indian prayer, was always mild, ceremonious in form, and never an outpouring of the Indian's heart and soul. The aim of their prayer was to attain a pleasant and orderly life protected from violence. Even their war prayers were mild in comparison to those of other tribes.

In the arid desert country of the Pueblo farmers, rain and fertility was the greatest blessing within the power of the gods to bestow. To be blessed with the life-giving water of rain was the aim and essence of practically every Pueblo prayer. Prayers given for rain by Pueblo priests were truly beautiful poems. The pageantry of Pueblo ceremonials, too, were a rich art and, although practiced outdoors on plazas without the benefit of stone cathedrals and stained glass windows, were masterpieces of colorful costuming and organization. The Pueblo ceremonies continue in the Southwest today and any traveler who has witnessed one of these ceremonies with its scores of performers, identically dressed, carries away with him the unforgettable beauty of their black and green embroidered, creamy native cotton kilts, the swaying fox furs, the bright-blue beauty of holy turquoise necklaces, and the rhythmic flutter of thousands of eagle feathers.

In common with many other tribes, the Pueblo Indians often wore masks in their ceremonies. The masks bore the faces of different gods and the belief was that when a man, under proper circumstances, wore the face and regalia of a god he also assumed its personality and power to bring supernatural help to the community. The Iroquois ceremony of the False Faces is an-



Northwest Coast masks differed in design from those of the East but their purposes were usually same.

War dances, like this of the Mandan Indians, gave full vent to all the savage impulses of their nature.

N. Y. Public Library





Large drums sound the rhythm for eagle dancers outside the kiva at San Ildefonso, Santa Fe, N. M.



Among the Kiowa and Zuni tribes, the flute and flageolet played courting music or war signals.

other example of this belief in the ability to assume the identity of a supernatural power. The totem pole makers, however, were the masters of mask making. They surpassed even the Pueblo Indians who used masks to a considerable degree in their ceremonies. Some of the masks of the Northwest totem pole makers worked like huge puppets whose mouths opened and whose limbs or wings could be caused to move and flap. A good number of Indian mask dramas were staged at night with a fire as a background. This kind of staging added to the mystery and spectacle of the ceremony and often, at the psychological climax of the ritual, oil, fat, or other quick-burning fuel was thrown on the fire to highlight the drama.

Masks were practically unknown to some tribes such as the Algonkin, Pawnee and Sioux. Their rituals were sung and the on-lookers were expected to imagine the animals taking part in the action. These ceremonies can be compared to an opera conducted without the use of costumes in comparison to the relatively silent mask ceremonies.

The blessings derived from practically all ceremonies were brought about through dancing. Dancing served the same purpose for the Indian as a religious service or church procession serves among Christians. Many people today have the idea that Indian dances were conducted in a wild savage manner without any fixed pattern or plan. This idea, of course, is wrong for Indian ceremonial dances were rigidly conducted within a fixed pattern. They were complicated, difficult to learn and required long and intensive study and practice. A good Indian dancer was both an artist in choreography and an expert actor.

N. Y. Public Library

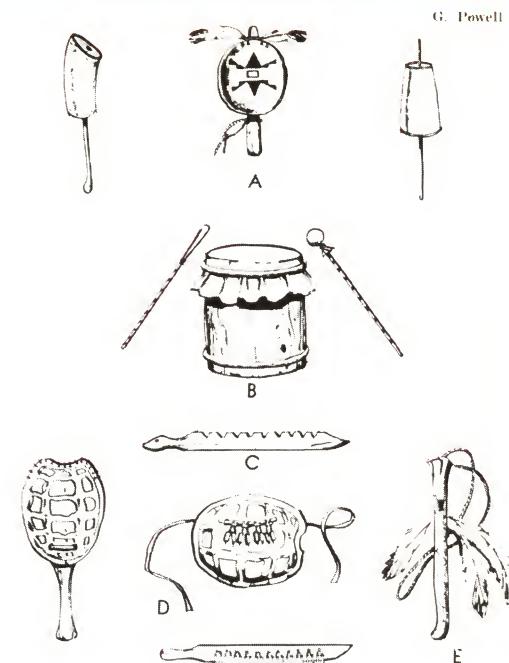
Human scalps taken in battle were then stretched, dried, and hung on poles for this Hidatsa dance.



Dancing was accompanied with the music of songs, a few percussion instruments, whistles and flutes. With the exception of a very limited use of a crude stringed bow, stringed instruments were unknown. In spite of the lack of a variety of instruments, music of song was very highly developed by the Indians and was one of their greatest pleasures. They used song to express practically every phase of their daily lives. In addition to the many sacred songs, there were lullabies, love songs, children's songs, work songs, and songs for games. The few instruments used were simply made. Instruments for ceremonials were rattles, drums, and whistles. Drums were of three types: a large dance drum which was played by several men with sticks, a small single or double headed hand drum, and the water drum which could be tuned and which was the most resonant and pleasant sounding of them all. With the exception of the Northwest Coast and parts of northern California where square framed drums were used, all were of cylindrical shape. Most drum frames were made of wood but sometimes clay pots and baskets were used.

Among tribes such as the Kiowa and Zuni, flutes and flageolets were used for courting purposes or for giving war signals. Rattles containing pebbles were made of gourds, horn, bark and rawhide. Other types were of long sticks of wood or bone with attached bits of bone, claws or hoofs suspended loosely along one side. Whistles were made of bone and wood and other instruments were of a simple percussion type such as the notched morache which was tapped and rubbed with a stick.

Cannibalism. Although human sacrifice was sometimes practiced among a number



A Dance rattles were made of horn, gourds.

B Water drum was tuned with water poured in.

C Morache made clack when it was scraped.

D Turtle-shells and bones made dance rattles.

E Whittled eagle bone was used as a whistle.

Kaskima cannibals, in an old photograph, gather for a ceremony, Port Rupert, British Columbia.



Haida mask of dogfish woman has blood mark around mouth indicating cannibalism.



of Indian tribes, none of the tribes in the United States could be considered as cannibals in the same epicurean sense as some tribes of Africa and Oceania where human flesh was eaten as a regular part of their diet. Cannibalism of a ceremonial nature, however, was practiced to a very limited degree by some American tribes and on rare occasions, captives might be eaten.

Ceremonial cannibalism seems to have been most prevalent on the Northwest Coast and the custom among the Kwakiutl of Vancouver Island seems to be most typical of this practice. The religious society of cannibals in these tribes was accorded the highest rank of all religious societies and its members were distinguished by their alleged passion for human flesh. The eating of human flesh by these people was looked upon as a most repulsive act—especially by the Cannibal Dancers themselves. After having spent much time fasting in painful isolation the dancer would return for the ceremony in a frenzied trance. During the dance he might spring upon the onlookers and bite mouthfuls of flesh from their arms. This flesh often was not swallowed but a count was kept as to the number of bites he had taken. Only on the greatest of occasions, when slaves had been killed and prepared, would the cannibal actually feast on the flesh. At these times he was looked upon as being much more highly contaminated and repugnant than when merely biting the live flesh of spectators. It was the high feeling of taboo about the act and the resulting defilement of the dancer as a human being which served to heighten his

position in the tribe. He was held as an out-cast for a period of four years after such a ceremony. He had suffered the greatest of tortures and had attained, thereby, a high virtue by trespassing the realm of the forbidden.

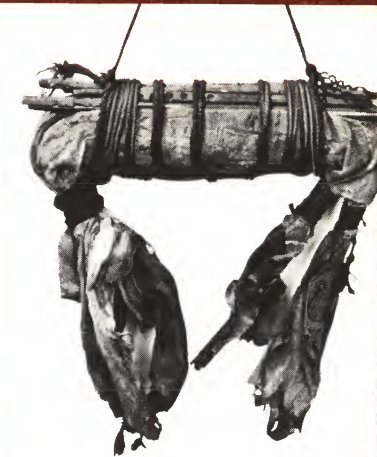
The Snake Dance. The annual Snake Dance of the Hopi Indians is held in the month of August and is, perhaps, the most widely known of all Pueblo prayers for rain. Its pageantry includes the story of how the great Hopi antelope and snake societies began and its ritual is designed to appeal to the rain gods by communicating with them through prayers heard by snakes. The belief is that the snakes carry the urgent request for rain directly to the gods. The ritual of the dance, most of which is secret and performed by priests in the privacy of the kiva, requires a period of about nine days to complete. During the first several days, prayer sticks are placed near springs and holy places. Next follows about five days of snake hunting when the priests gather every variety of snake they can find although rattlesnakes are the most sought after. The snakes are then kept captive in pottery jars while altars are built. Rituals are performed until the final day of the ceremony, at which time the snakes are washed and brought into the village.

The dancers place a snake in their mouths holding it at the middle of its body. Each dancer is accompanied by a companion who places one hand on the snake carrier's shoulder while in his other hand is a feather brush with which he strokes the snake to attract its attention. Behind these

Smithsonian Institution

A miniature group illustrates the snake dance by Hopi Indians of Arizona to ask spirits for rain.

In an 1885 photograph, dancers of the Hopi Pueblo in Mishongnovi, Arizona, handle poisonous snakes.



Pawnee medicine bundle, above, contained sacred pipe smoked in a ceremony to the evening star.

Blackfoot Indians in full dance regalia with rattles and bell belts gather around the drum.

two dancers is a third who follows them with snakes held in both hands. There are several of these groups of three dancers and after they have circled the plaza four times, the snakes are thrown into a pile of sacred meal. They are then picked up by the priests who run into the open country and release them so that they might return to the rain gods to report how well they were treated and that the people truly deserve rain for their crops.

Medicine Bundle Ceremony. The most distinguishing feature of any dance ceremony was its strict formality. Every act and motion had its own special significance and each high point of the ceremony was treated with special flourishes, indicating a particular respect and reverence for the action taking place. All dance movements were critically watched by the audience on these occasions and the dancer was judged on the degree to which he brought grace and skill to his movements. The treatment of a sacred pipe bundle in an ancient Blackfoot dance to cure an ill patient is a

typical example of the veneration displayed, and how a high degree of drama was created in a ceremony.

Two drummers would slowly appear carrying the patient between them. He was placed on the ground halfway between the central fire and the ring of spectators, after which the drummers would move aside and begin a slow, soft beat. In a short while the medicine man would appear in the circle and begin a slow counterclockwise walk around the fire, pausing carefully at each of the four cardinal points for a moment before continuing. When he would finally reach the position of the bundle, which had been placed between the patient and the fire, he would again pause in front of it. In a while he would stoop down as if to open the bundle, but just at the moment his hands came close to it he would suddenly leap backwards.

This approach was repeated three times and only on the fourth approach would he touch and unwrap the bundle. The pipe, then, was removed and prayed over before

proceeding to the fire to light it. The lighting of the pipe, too, had its own ritual after which smoke was offered slowly to the four cardinal points. The medicine dancer then danced around the patient, passing the pipe over his body, and then replaced the pipe on the bundle. Each stage of the ceremony marked an increase in the speed and volume of the drum beating, up to this point at which it had reached its climax. The dancer then danced his fastest as he shook a rattle and danced about the patient driving the bad spirits from his body. In a while, the drums slowed down and the dancer paused with his rattle held high overhead. The drums then rolled and the rattle was slowly brought down four times to touch the patient's body, ending the ceremony.

Zuni Whipping Ceremony. The ceremonial whipping of a nine-year-old Zuni youth was designed to make him strong and to bring him into his first contact with the supernatural. There is much wisdom behind this ceremony and it is not, in the least sense of the word, conducted out of cruelty. The whipping is mild and the boy

is accompanied by his father at all times during the ritual and is given warm encouragement by all those present. The whipping is done at an initiation ceremony by punitive kachinas—masked adults impersonating gods—with yucca whips. It is most important to know that Zuni children are never punished by whipping and that the Indians are shocked to hear that white parents do correct children in this manner.

The second and final whipping the youth ever receives in his life is at the age of fourteen. This is his final initiation and at this ceremony a kachina mask is placed on his head. When the whipping is concluded, the masked adult removes his mask and places it on the boy thereby revealing that instead of being a supernatural being he is really a friend and neighbor. The whip is then given to the boy and he is required to whip the adult. It is in this manner that the young man is shown how he must henceforth take on the adult responsibility of god impersonation. It is clear to see how this type of introduction into manhood eliminates any destructive contact with an adult will to power over the young man.

Model group of Navahos exorcise evil spirits from the sick with rattles, chants, masks, and whipping.



Numbers and Tobacco. Much concern is given to numbers in Indian ceremonies and the number four is the most sacred of all. Most acts and rituals are performed four times or in multiples of that number. For instance, fasting might be done for four days, four dancers perform a dance together, actions are repeated four, eight, twelve times and so on. All tribes give much importance to the four cardinal points and they are shown the greatest respect in all ceremonies. Some tribes, however, recognize more than four points of direction and take into consideration the above and below—making six points of direction. The Zuni and the Cherokee consider seven points by adding the point where they themselves are—north, south, east, west, up, down and the center.

The smoke of tobacco is, perhaps, the most frequent offering in all ceremonies for it is believed that the gods and spirits are particularly fond of it. In ceremonial smoking, a puff of smoke is offered each point of direction and this custom often includes the up and the down. Among the Pueblos, sacred meal made of pounded sea-shells and corn meal is also offered. •

Ears of corn making up a corn altar with star of six directions had special ceremonial significance.



Menominee Indian relics at right are peace pipes, war pipe, peace officer's insignia, sun badge.

Kachina dolls of the Hopi Indians are made to resemble dancers of the Zuni whipping ceremonies.





Most expressive of Indian masks were made by members of the Iroquois False Face Society.

Medicine Men and Masks

Good health, hunting, crops, and visions were provided by the powerful magic of the Indians' masks and medicine men.

Photos, unless otherwise credited, courtesy American Museum of Natural History



Early photograph of Northwest Coast Shamans shows them dressed to perform rites of magic.

Elaborate dress, rituals were medicine man's main aids but he also set bones, gave herbs.



TO an Indian, practically every personal action, feeling or happening in nature was caused by or was connected with spirit power. It is really unimportant whether or not this belief in unseen powers was true or not. The important consideration is that the very basis and foundation of Indian self esteem, work, and self control was the power in the unseen spirit world.

Since the very earliest days of mankind, the most urgent and frequent plea to the Unknown has been the request for help in conquering sickness and disease. Modern medicine has been with us for only a few hundred years and even until very recently, when the new miracle drugs became known, much of humanity suffered and died from many mysterious illnesses. Practically every religion, including Christianity, had its beginning through the miracle of healing.

Indians lived a primitive existence and, naturally, were greatly preoccupied with the ever present prospect of being stricken with a horrible and inescapable sickness. It is easy to understand why, then, the most powerful of all unknown powers were believed by them to be concerned with disease. Their conception of sickness was rather simple and they knew little of the symptoms of different diseases. Their main

concern was primarily oriented about the basic cause of an illness and this was felt to have originated in the spirit world.

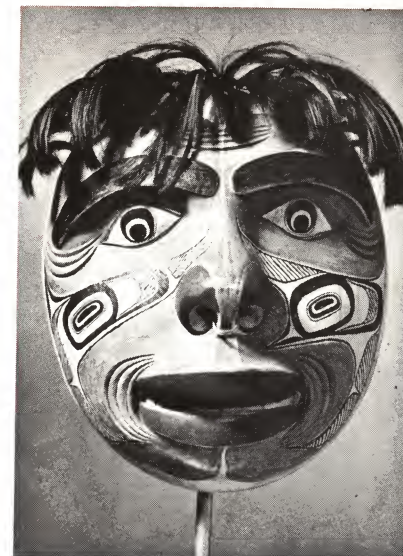
Most Indians were able to contact the spirit world through visions and experiences of fantasy from time to time. These moments, however, were infrequent and not always to be depended upon. This was the lot of the common Indian. There were, however, specially favored individuals among them whose visions and experiences were longer, more frequent and intense than the common man's. These few gifted persons were the medicine men whose lives were dedicated to the task of gaining power over the evil that lurked in the unseen world. Their knowledge of medicine as we have come to know it was minute indeed. They had a knowledge of certain curative herbs and of bandaging and bonesetting—nothing more. The cures that they practiced were faith cures and the banishment of evil was accomplished through singing, brushing it away with feathers and blowing it away with tobacco smoke. This may seem ridiculous to many people today but the fact remains that in many instances, cures were accomplished by the strength of faith received through the presence and encouragement of the medicine man. In

view of what is being discovered today in the field of modern psychosomatic medicine, this curing becomes much more easy to believe and understand. The medicine man brought hope, understanding and confidence to his patient and, in many cases, these elements proved as powerful as any modern medicine could have been. Without the will and hope for life, few modern medicines have much effect. The suggestive power of the medicine man's magic was the essence of his ability to cure. Whether or not they were always honest in their claims is not too important for they all had professional secrets and tricks to fool their patients and to impress the community. The important thing to consider is that the medicine man himself believed in his tricks even though they might be of a deceptive nature and, what is more important, they really often resulted in cures.

On the Northwest Coast, the first thing a medicine man did after being called was to make a diagnosis. This involved a dance in order to call his spirit helper. Sometimes the whole village would help in summoning his power by beating the roof of the house with poles in rhythm while he danced. He wore a weird, carved, and painted mask and held a stick with the

N. Y. Public Library

Old print shows healing by blood sucking and drinking, smoking, and inhaling fumes of burned seeds.



Northwest Indians believed they were the descendants of forest animals and possessed the same cunning and courage. Their masks show a combination of human and animal features, and were painted with the symbolic designs seen on their Chilkat blankets. Totem-pole carving influence is seen in these masks.

carved image of his spirit helper. As he danced, he shook a wooden rattle and sang a song until he finally fell into a trance which indicated that he was in contact with his spirit. When he came out of the trance he knew what the trouble with the patient was.

Sometimes the trouble was felt to be a powerful object, shot into the body of the patient by an evil person or force. This was drawn out of the body by rubbing with the hands or by sucking it out with the mouth. The sucking technique, incidentally, is an ancient practice which was known and used in primitive societies throughout most of the world. The power to suck objects out of bodies usually came from the lamprey which is an eel-like fish with powerful suckers in its head. Not all

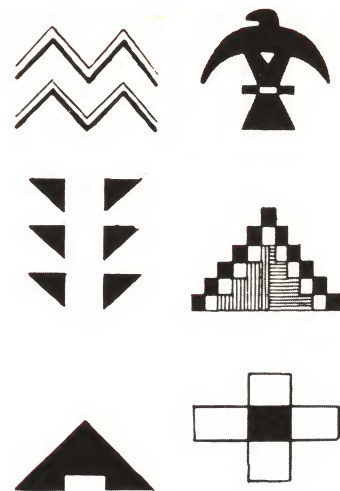
medicine men had this power and if the sucking cure was indicated, a specialist had to be called in if the first doctor lacked this power. This sounds rather similar to the custom among modern doctors in our society. If the doctor was successful in drawing out the harmful object, he spit it into his hands or into a bowl of water for all to see. This type of sleight-of-hand magic suggested that all would be well with the patient, and such was often the case.

In the Northwest, there were also herb specialists and those who cured by reciting a long myth about the creation of the world. None of the medicine men, however, escaped the suspicion of witchcraft, for the curing of disease was too mysterious to be considered as trustworthy. This feeling about medicine men was a rather general

Smithsonian Institution



Fish and birds were also used as models for masks of the Northwest, as shown.



Grotesqueness of mask, as shown left, was thought to increase magic powers.

Iroquois False Face Society wore masks in spring and fall to prevent sickness.



Museum model shows interior of Navaho medicine lodge with sand painting used to cure a sickness.

one among all Indians and was based around the feeling that the power of the medicine man was so strong that it could kill as well as cure. This attitude permitted the explanation of bad luck that happened to come their way and often a medicine man received the blame for someone's unfortunate accident or illness. Aside from the natural death of old age and death at battle, no misfortune was held to be natural by Indians. Every adversity was considered the work of evil spirits, and since the medicine man had access to the evil spirits as well as the good ones it was felt that he could use them to his own ends, too. A common practice among those who wished harm done to an enemy was to employ the services of a medicine man. These arrangements could be made in the strictest confidence without being discovered. In the Northwest, wealthy people used the medicine men pretty much the same as a modern business man in our society uses an attorney to keep him out of trouble and to plot and scheme against competitors and rivals.

A most unusual and interesting kind of medicine was practiced by the Iroquois. This was conducted within one of their religious societies known as the False Faces.



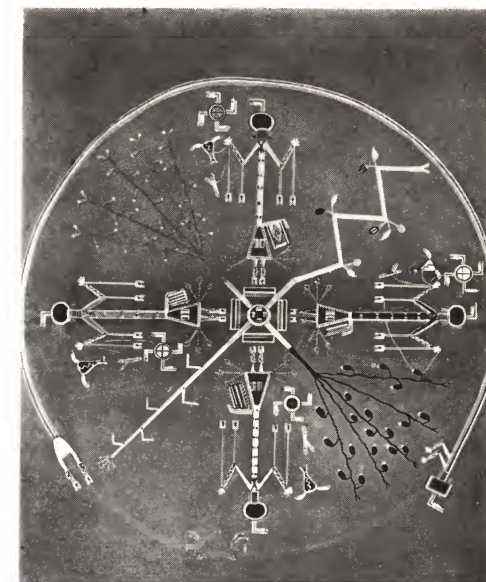
Mask was carved into living tree; then tree was felled and false face finished.



In the spring and fall of the year when sickness was most prevalent, its members wore weird and distorted masks which they believed had the power of driving away illness and disease.

Disease spirits in the form of ugly flying heads were believed to hide in the dark corners and among rocks and hollow trees of the forest. A hunter sometimes would see one of these faces in the woods while hunting. At other times they might be seen in a dream and the dreamer was obliged to carve a likeness of the face seen in the dream on a live basswood tree. As the dreamer began his carving on the tree, a priest of the society stood close by and chanted a song that lured the flying head spirit into the tree where it found its face. After the spirit had entered, the tree was cut down and the life of the tree joined the spirit in the face. The face now had life as well as spirit and a short log containing the face was cut out and taken home to be carved into a finished mask. When the mask was worn the wearer lost his own personality and took on the one of the face he wore. The spirit of the face was now in the body of the man and in this manner the man received his medicine power to cure disease.

Sand painting of a mountain chant by the Navahos of Arizona is one of their traditional drawings.





Wooden headdress worn by a Tlingit Indian of Alaska protected the wearer from any bad luck.

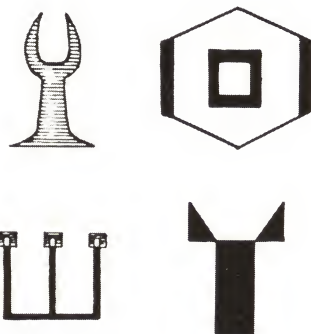


Wand and ear of corn contained potent powers when used in Hunka rituals of Dakota tribes.

All masks were treated with the greatest respect, as well as the wearer, since the belief was that the magic would work in reverse if the spirit were offended. At the completion of a mask, a great feast was held to conduct the ceremony of initiating the new member into the society. At this time the members were introduced to the new spirit mask and were given an opportunity to greet it, welcome it, and become its friend. Some of these masks are fantastic in appearance and practically all of them possess deformed and twisted features. When it was the proper time for disease chasing, the society members appeared in public wearing their masks, ragged clothing and carrying tortoise shell rattles. A dance was performed and then the dancers went about from house to house in the village crying, wailing, and grunting as they carried out their benevolent task of ridding the community of its evil.

The most powerful healing medicine of the Navaho was their sand painting. This was a most interesting and distinctive art and was done on the floor of a medicine hogan by a medicine man who began his painting at sunrise and always destroyed it before sunset. The power to perform this most sacred rite was received from the gods who were believed to have made the first paintings on clouds.

Colored rocks and minerals were gathered from the desert and were ground into a fine powder. Each powder of a different color was placed on a bark tray. First, clean sand was poured and spread on the floor of the hogan. The painting was started by taking a small amount of a colored powder between the thumb and



Smithsonian Institution

A medicine man treats a sick member of the Papago tribe with rattle and deer tail on San Xavier Res. in 1923.



Sick boy, photographed in 1888, undergoes treatment in ceremonial chamber.

Smithsonian Institution

first two fingers and as the hand was drawn across the base of sand, a fine line of the powder was permitted to drop. The skill involved in this work was tremendous for the finished painting, though large, was very complex and contained many complicated forms and designs of the greatest detail. The subject matter of these paintings were the gods, elements of the heavens and religious objects. Many of them took hours of patient work to complete and it is interesting to know that as soon as they had served their purpose, they were immediately destroyed. There was a great sacred significance attached to this work and it was only done in winter. Each

painting, no matter how complicated, was always the same each time it was made. No records were kept of them and they had to be memorized with perfect accuracy from year to year.

The healing ceremony was accomplished by placing the patient in the center of the painting after it was completed and then the healing rituals and chants were performed. Several ill persons could partake of the magic of the painting by each taking a part of the painting during the rituals. After the ceremony was completed and the painting destroyed, the sands were taken out to the desert and scattered abroad to the four winds. •

Medicine man, in final gesture requesting guidance and protection, offers medicine pipe to setting sun.



Indian Arts and Crafts

The Redman, despite his primitive methods, left a lasting imprint with his varied works of art.

LIKE all primitive people limited to inter-tribal trading to supply products not made at home, the Indian had to make all of his clothing, household goods, implements, tools, weapons and ornaments out of the raw materials available to him. This necessity led to the development of very high levels of individual artistic skill and craftsmanship and often called forth a great degree of ingenuity when one considers the simple and crude tools available to work with.

From a viewpoint of art, too, there exists a great difference. The folk art of the Indian and the art created in our modern machine age differ sharply in their source, meaning, and function. The art of the Indian always came about as a result of what he made first for his needs in living and, since it was the work of an individual, it bore the mark of his personality and originality. Then, too, as in most primitive societies, the products of handicrafts were designed with a spiritual purpose in mind which was related inextricably to the economic, social and religious activities of a community. Everything made was fashioned within a definite framework of pattern and form—understood, accepted, and shared by the whole community.

Art was individually produced by each Indian craftsman. Jewelry maker uses hand drill, San Felipe, New Mexico, 1880.

Smithsonian Institution



Pottery made by modern Cherokee Indians follows the same traditional patterns used by early artisans.

Smithsonian Institution

Art in our society is most often either the monotonous product of an inhuman machine, or, as in the case of the fine art of our painters and sculptors; created solely for art's sake. It is judged and valued on its merit alone whether or not it has any relationship to the social and religious functions of our community. As a result, many highly rated works seem foreign to us in meaning and much is lost. When an object or article is the product of a machine, its merit as a work of art too often suffers from a sorrowful lack of unity between its material, the purpose it was intended for, and its form and shape.

The Indian artist and craftsman, lacking the convenience of our machinery with its ability to force any desired shape out of most any raw material, was forced to study his raw material with a patient eye to discover how best to utilize and treat its inherent characteristics within the limits of his simple tools before making any article for his use. Because of this his finished work bore the distinction of having a close relationship between the material that it was made of and its expertly worked shape and form. This relationship, when it exists in any craft, constitutes a basic unity within a finished article which is necessary in or-

der that it be judged and valued as a work of art. With the Indian, workmanship and design came first through necessity—artistic merit most always followed as its by-product.

Throughout the extensive intertribal commerce that existed on the American continent there was great competition between craftsmen in each tribe. This competition, unlike that which exists with us today as we strive to make the most and the cheapest, was dedicated to the creation of quality. No time was so limited nor any pains too great to devote a whole winter, perhaps, on a single finely made basket or beautifully woven blanket. Songs were composed and sung and dances performed in dedication to the excellence of the work under way. A great pride of workmanship was felt by each family. Each artist had his own individual fancy, technique and peculiarity of design and color which was always to be found in his work. These were the proud hallmarks that won fame, distinction, and reward for a family as their products were traded and exchanged from tribe to tribe throughout the land. By the use of color combinations, family totem symbols and so on, the work of the men and women of a family could easily be rec-

Smithsonian Institution

Wooden splint weaving was highly developed by Cherokees, as shown in this hamper basket of oak.

Photos, unless otherwise credited, courtesy of the American Museum of Natural History

Pipe frog is an example of ceramic work of high order done by the mound builder artists in Ohio.





Smithsonian Institution

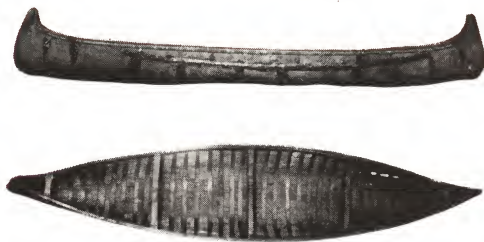
The sacred ceremonial room, photographed in 1900 in kiva, Zuni Pueblo, N. M., has notable drawings.

ognized. Nomadic hunting families of the plains were distinguished by certain details and designs fashioned into their leather clothes, for instance, and, like the designs of a family of potters of the Southwest, these would be handed down from mother to daughter through generations for centuries.

Although Indian art is often referred to as "primitive art," it would be a mistake to consider it as such, for this term generally makes reference to an art form in its early stages of development or implies a general lack of refinement. Since this description would only apply to its earliest forms which are certainly not representative of Indian art as we have come to know it, the term is greatly misleading. Most Indian art has come to us over many centuries of painstaking development involving great inventiveness and highly perfected skills and techniques. Some of its forms, such as the carving and basketry art of the Northwest coast, have attained high levels of distinction as art in a timeless sense and hold a place second to none in the total culture of the world.

At the time of the coming of the white man, most forms of Indian art had long

A Salish mask of the Northwest Coast Indians is a sample of the art that developed totem poles.



The fine craftsmanship demonstrated in the ribbing of this Menomini canoe resembles modern work.

since reached their zenith. Shortly after contact with white culture, art of the Indian collapsed along with his old way of life. Entirely new markets were opened up to the Indian artist, farmer and hunter. Copper kettles were exchanged for beaver pelts, and Indian women found themselves in the employment of white frontiersmen who needed their services in the making of buckskin frontier clothing. Pottery, baskets, blankets, furs, meat and corn were eagerly exchanged by the Indian for mere pittance of glass beads, tools, guns, and whiskey. These new machine-made articles were marveled at by the Indian, and as he sought to copy the ways of the powerful white invader, he slowly began losing his skills and his long developed art and handicrafts. In time, cottons replaced furs and skins. Tin pans and spoons served in place of beautifully carved wooden bowls and spoons of mountain sheep horn. Cheap cardboard shipping containers became the new baggage of the buffalo hunters in place of the beautifully made and decorated parfleche saddlebags of the old days.

Lovers of the crafts and lore of the Redman should visit museums to see the many examples of the Indian's artistry. Though

Baskets woven by the Pima Indians were art work with symbolic patterns and small figures worked in.

Smithsonian Institution

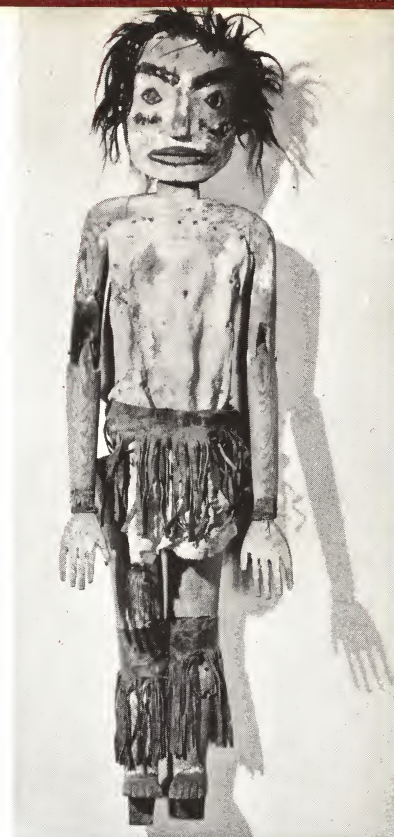


Painting was a practical means of expression for Indian; here a Sioux chief has historical record.

Indian craftsmen were bound by the rigid traditions of their mystic religion and symbolism, they did inject their own creative ideas and personalities into their works of art. Study the beadwork on a pair of moccasins or the varied patterns in a blanket for samples of the imagination of these early Americans. Theirs was a truly native art—uninfluenced by generations of other cultures.

Today, with only a few exceptions such as in the Southwest among the Navaho and Pueblos, only a few objects worthy of artistic merit are made by Indians in the United States. Many of these are ceremonial objects for use in prayer. In order to survive, the Indian finds himself making cheap souvenirs for the tourist trade and his old native arts and crafts are all but forgotten. No longer does the Indian stake his pride and reputation on the quality of his work—he has had to make a terrible compromise and adjustment with the machine age. We, too, have lost much. In our haste to take only the most obvious and practical gifts of the Indian, we have unfortunately ignored or failed to recognize many great values to be found in Indian thought and art. •

The Redman's strong feeling for design and color found expression in blanket and tepee decorations.



Even puppets were produced by Kwakiutl inventors; back view, below, shows activating strings.





Photos unless otherwise credited, courtesy American Museum of Natural History

Family Life

Though primitive, the Indian's home reflected his love of children, appreciation of crafts, and his belief in life's dignity and meaning.

THE explorer killed or kidnaped the Indian as a strange creature for display in European courts. The trader brought whiskey, disease and took his women—sometimes married them. Many missionaries attempted to dominate his religion, and the settler took his lands, used him as a tool in colonial conquest, starved him, killed him, and confined him to a pitiful life on reservations.

In spite of all this, the Indian has not been destroyed. His families survive these disasters—today their numbers increase at a rate faster than any other population group in the nation and, with few exceptions, each family has kept its ancient language alive. Never has the Indian been made to recognize any man his superior as a human being, nor has his indomitable belief in the future of his race ever been shaken.

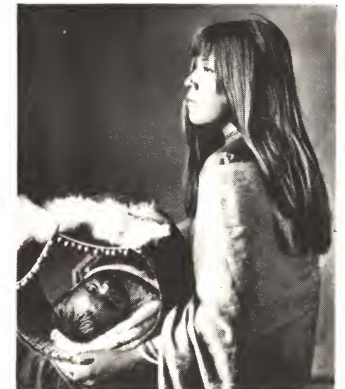
Such pride and passion for survival can only be explained by the Indian's undying love for his rich, meaningful and satisfying way of life—a dignified life, developed over the centuries, in which he was self-sufficient and in which he felt a great emotional security. As a result, there was possible a great love between members in an Indian family, and its days were good—filled with much understanding, happiness, laughter and song.

Children

No people ever showed more understanding or took more care and patience in the treatment of infants than the Indians. An Indian baby was treated with great respect in a family. The treatment included the consideration of the infant's intelligence in addition to its needs. What the Indian lacked in the benefits of modern medicine he more than compensated for in the use of good common sense and the display of a genuine love for the infant at all times. Babies were thought to have a language of their own and it was the language of the land of baby souls that the infant was thought to speak in its early months. Everything possible was done for the infant to make him happy and want to stay alive to grow into adulthood. Sick children were often isolated from others in an effort to prevent the spreading of disease. Parents took special care to maintain a happy home, for the belief was that quarreling and unhappy thoughts could make a child ill.

A child, until he was ready to walk, spent his life securely wrapped to a cradleboard which was specially designed for its comfort and security. Each day he would be taken out of his wrappings: cleaned and massaged. At all other times he remained motionless on the board near his mother wherever she happened to be. When walking about, she carried the board on her back. At no time was the baby ever more than a few steps from his mother's attention. Much scientific evidence in favor of cradleboard training has come to our attention in recent years. It is believed that the fine posture among adult Indians can be traced to the cradleboard, and there is much proof to indicate that an Indian infant had a greater feeling of physical security and little of the ever-present fear of

A Havasupai Indian mother's baby rests on a reed backboard.



Smithsonian Institution

An Apache mother and baby were photographed in Arizona in 1908.



Smithsonian Institution

With the cradleboard, the Indian mother carried her papoose easily.





Chippewa baby is snug in colorful cradle embroidered by mother.



An Indian Seminole maiden of the Everglades shows off her finery.

Smithsonian Institution



An Eskimo mother of 1894 uses a time-honored way to carry baby.



Courtship, in most tribes, was a simple affair. The suitor would bring presents to obtain approval from girl's father.

falling felt by all infants. Indian infants were nursed whenever they were hungry, and nursing was continued in many cases until the child was three or four years old. When the child was ready to walk, he left the cradleboard to wander and play in nakedness with other children in the out-of-doors.

The life of a child until he was five or six was full of affection and indulgence for he was not expected to understand much of adult living before then. Much was done during this period to build the confidence and self-esteem of the child, and he was never made to feel his parents' will to power over him. All adults, even those outside the family, treated a child with consistent patience and friendliness and he grew into his adolescence in a warm, loving atmosphere of many good relationships. Patient explanation and understanding of the child's limitations made punishment all but unnecessary in Indian society. Indians, upon witnessing the striking of a white child in anger, were understandably astonished and horrified. From the moment a child was born until he was ready for marriage he learned not only how he was to make his living but also of the great traditions of his people through songs and legends, taught patiently and with much warmth by elders in the tribe. Through story and song the child received his identity in the tribal family. It was in this manner that the Indian found another great security for he came to feel that he belonged to a great race with its roots deeply planted in the past, and one with a great destiny in the future in which he as an individual could participate.

Most Indian girls were considered grown up and ready for marriage by the time they were fourteen or fifteen, and boys by the time they were sixteen or seventeen. Both sexes were prepared for the event of marriage from the time they were ten, and during that period were given more grown-up work and thinking to do as each year passed. At the time of marriage, Indian newlyweds were truly mature adults in thinking and attitude toward life when one compares them to most modern young people of the same age.

N. Y. Public Library



An early engraving shows meat and fish being smoked and dried for winter storage by the Indians.



Tanning of skins was long process of stretching and scraping, carefully attended to by women.

Marriage

Courtship, marriage and divorce were rather casually treated among most Indian tribes. The customs among the wealthy Northwest Coast tribes were the exception to the average tribal attitudes since much wealth and prestige were sought and bargained for between families at great feasts and celebrations. Even in the Northwest, however, the matter of divorce was rather liberally considered, and when a couple couldn't get along with each other, it was thought that they had better separate and start over again. The custom among the Zuni comes close to the customs of most other tribes. Marriage and divorce were considered as matters for individual attention and were of little concern to the community. Boys and girls were supposed to have little contact with each other during adolescence and there were few opportunities for them to meet alone.

Most marriages were made with a minimum of courtship and when a boy decided to ask the father of a girl for her hand in marriage, he would go to her house and make known his intentions after being given food. The father would tell the boy that he couldn't speak for his daughter and she was given the opportunity to speak for herself. If she agreed, her mother would make up the marriage pallet and the young couple would then retire together. In the morning the young wife would wash her husband's hair and four days later she would dress up in her finest and deliver a gift of fine corn flour to her new mother-in-law. There were no other formalities and little community concern was shown in the affair. Among the Plains tribes, a boy would go to a girl's father and ask him what

gifts would make him pleased to have a new son in his family. The father, after discussing the proposal with his daughter and wife, would make known his wishes for a gift in the event there was agreement in favor of marriage. If the gift was within that which the suitor felt he could afford, he brought his gifts and that was the end of it.

Divorce was simply arranged in most tribes. If, for any reason, the couple was incompatible, they separated and looked for new mates. If the husband was a poor provider, for instance, his wife—most often the head of the household—would drive him out and he would return to the house of his mother. Indian children were never made to feel the disgrace of a "broken home" as we have come to know it. Children were always brought up in a large family of relatives who felt a deep responsibility for their care and happiness. They were never subjected to the humiliation modern children are often exposed to when forced to travel, and split their loyalty, between estranged parents. An Indian child would remain in one large family—most often his mother's—until he was ready for marriage. Although divorce was easy in an Indian society, it was not a common occurrence. Most marriages endured throughout a lifetime of peace and harmony.

An interesting marriage custom among many tribes included a mother-in-law taboo, which is to say that a man was prohibited from looking upon the face of his mother-in-law or even speaking to her from the day of his marriage. This custom is common among many primitive societies throughout the world and is not to be considered peculiar to Indian culture and ingenuity.



Grinding flour was a woman's chore. Here a Pima squaw works on a metate in Arizona, 1902.



Baking bread in the Southwest was done in dome-shaped ovens after fire was raked out.

The Indian Woman

In most tribes the woman was the head of the house and she had a great influence in deciding on major problems of the tribe. She often made the decision for or against war. Her share was great, if not the greatest, in contributing to the success of life in her community. As in any primitive society, the work of women is continuous, arduous and involved with a great variety of chores concerned with motherhood, housekeeping, cooking and the making of clothing. So it was with the Indian woman whose skills and experience at times called on her to function as a politician, a physician, a mechanic and craftsman, an architect and laborer.

Practically everything used and consumed in her family was made and designed by her. She cooked and served all the meals. She worked, tanned, and dressed the hides and made them into clothing. She kept all garments in repair. She designed all of her tools and cooking utensils and made them. She gathered wood and tended the fire, dug graves and mourned at funerals, planted the crops and worked the fields if she lived anywhere outside of the Southwest. If weaving was to be done, she did it in addition to all the preliminary tasks of gathering and preparing the material to be used. She did a good bit of the house building and was expected to keep it in good repair. As a young girl she began learning how to do all these things by helping her mother. She was often required to carry a baby on her back while her mother was at work. When the family was on the move the man carried as little as possible for he was charged with the responsibility of keeping a careful watch and protecting the family against hostile Indians. He also had to be free to hunt for food. The woman, of necessity, had to serve

as the pack horse for the family and she was trained from early childhood to carry an incredible weight on her head and back.

A description of the degree of toil involved in just one of her chores—the tanning of hides—might serve to illustrate what little time she had for relaxation. First she might skin the animal if this had not already been done by her husband. The fresh skin was then laid down on the ground and stretched as tightly as possible as she pegged it down to the ground around its edges. This was the end of the first operation and she then was free to mend her husband's old pair of moccasins or to serve lunch. After a period of time the skin had dried and shrunk enough for her second job of thinning the skin and removing the fat still clinging to the hide. This was accomplished with a scraping tool, which she had made out of a piece of bone or stone chipped to a sharp edge, and required a good bit of knee-walking and back-bending. After the skin scraping, came the application of mixed animal fat, brains, and livers which she worked into the skin thoroughly on both sides to dress it. When this had been done she removed the skin from its pegs, rolled it up, and laid it aside. She now had several days to wait for the soaking-in process to soften the skin. This time she might use to catch up on some overdue house repairs that needed immediate attention.

When the skin had become soft enough, she washed it thoroughly, rubbed it, twisted it, and worked over it until it possessed a smooth enough texture for her to cut and fashion into a jacket or pair of moccasins for her young son who was off hunting with his father. If she had time to do an extra bit of finishing to the texture of the skin, she might smoke it by making a cone of it, and, by means of a tripod, suspend it over a smoldering bed of coals covered with punk or rotten wood. This turned the skin a lovely yellow or dark brown, depending on the length of time she left it over the smoke pit. Considering the rough use clothing received in an average Indian family and the number of skins required for even a modest wardrobe for each member of the family; the work entailed in the preparation of the skins alone—aside from the making and mending—cut deeply into a woman's daily work.

In the settled community, as much work as possible was done co-operatively among women. There was much visiting between families and the women might bring their work along with them for help. On large jobs, many women of the community would share the work together. An example of

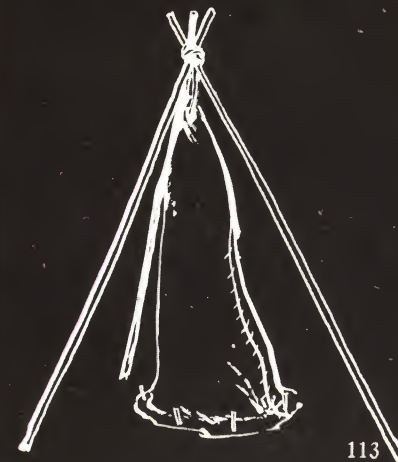
Flint arrow heads, at left, were patiently chipped with tools, center, or with hammer stone, at right.

G. Powell



War clubs of plains horsemen, top, were quilt-like weapons armed with stones. Below are wooden war clubs. Hide, bottom, is tanning over a fire.

G. Powell





Fighting and hunting were the occupations of the brave. He planted arrows to declare war.

Smithsonian Institution



An Indian of the Hupa tribe, California, spins a stick between his palms to start a fire.

Smithsonian Institution



Chippewa firemaking implements shown in clude bow, stick, wood hearth, pouch of punk.



Indian justice was brutal; sentry who fell asleep at post was executed immediately after his trial.

this co-operation was to be found on the Plains when a new tepee cover was to be made. A feast would be given and many women would work together on the cutting, sewing and fitting afterwards. Indian tribal living had to be accomplished through a great deal of co-operation and sharing. Life was hard much of the time and sharing of food and labor was necessary for survival. However, the Indian could never be considered a communist even though he was always expected to share his food and fireside with neighbors and strangers—he lived on much too high a level of freedom and independence. Indian hospitality is legend and even an enemy was welcomed if he came without hostility and was lucky enough to reach a fireside unharmed. He could expect courteous treatment, food and a smoke—it was his due.

The Indian Brave

Men built the houses and fortified the villages. They conducted religious ceremonies, hunted, fished, and fought. Men had much more leisure time than the women, for their work was of a different nature and called for periodic expenditures



Plains Indians notched headdress feathers to show exploits. Each designed own war-paint pattern.



Indians believed mutilation of the war dead was a right of the victor and killed enemy's spirit.

of great effort as compared to the consistent toil of the women. Much of the so-called leisure time of the men was spent in making and repairing weapons, ceremonial objects, and in instructing the young men in many ways. The main function of men in Indian society was to kill. This applied not only to game but to human enemies as well. An Indian had to be prepared at a moment's notice to slay a man as well as a deer or buffalo. The survival of his family depended on his skill and bravery in killing and it was within this area of action that he received his greatest glory.

A state of perpetual war existed between most neighboring tribes, and hair-raising death cries and war whoops were common sounds of the night. The causes of war and feuding were many—stealing, quarreling among individuals, and trespassing on hunting territory are a few. Sometimes open warfare would be declared by a tribe by placing painted or hair decorated arrows in the neighborhood of the enemy. Stealthiness and craft was the Indian's most valuable weapon in his warfare. At times one man would creep silently into an unsuspecting village, kill, scalp, and leave his mark to enrage the surviving

G. Powell



Sliced feather of center brave indicates warrior slit enemy's throat. Shaved heads were Eastern.



Smithsonian Institution

Trophy of success in war for the Indian brave was the scalplock of his enemy, taken during combat.

Young warriors, like these Penobscot Indians of Maine, were trained through archery competition.

Courtesy Pontiac Motor Div. General Motors Corp.





Indians were great lovers of outdoor sports like their invention—lacrosse. Iroquois clubs above.

Smithsonian Institution

Snow snake, hoop and spear, toss and catch, shinny stick, and double ball billets and stick were used.

members of a family. At other times a whole raiding party might go on the war path. Another device was the ambush wherein the enemies would be made to feel that they had won a fight and would pursue what they thought were a few beaten survivors into a trap where the main body of warriors had been concealed for their surprise and slaughter.

The trophy most highly prized in warfare was the scalp. Sometimes the whole head might be taken but most often just a disk of skin with the hair attached was torn from the head of a wounded or dead enemy. The bravest method of scalping was done when the scalper dashed into the midst of the enemy, scalped, and dashed away waving the scalp in the air before the enemy could kill him. In this manner of scalping the action had to be quick. The operation involved knocking a warrior down, cutting a circular cut around his head, and tearing the scalp out by the teeth. When the warrior reached home he gave the trophy to his wife to clean and stretch on a scalp hoop which was fastened to a long pole. After the skin had been cleaned and painted red and the hair arranged naturally, it could then be carried in the victory dance. Among many tribes it was the custom to wear eagle feathers which were notched or marked to show how many enemies had been slain and the method in which the killing had been done.

Sometimes enemies were not slain outright and were taken back to the village as prisoners. At times they might be adopted as a member of the tribe and at other times would be made to run the gantlet as a final chance for life. In run-

G. Powell

ning the gantlet, a man was made to run between two lines of Indians—often women too—who beat and struck him with war clubs as he ran by. If he was able to pass through he was permitted to live. Often captives were tortured in many gruesome ways to avenge wrongs suffered in the past.

An Indian village was most always ruled by a council and, with few exceptions, no one Indian held absolute power over a tribe. The council would consist of older men and many times women would belong to it. The council would elect a leader or chief who was responsible for carrying out the wishes of the council. Sometimes, when several tribes would combine for mutual protection, the chiefs of each tribe would form a high council and elect a head chief to represent the federation.

Sports and Games

All Indian tribes played at games and sports. Some games were for a few participants such as the gambling games, while others involved great numbers of players as in lacrosse. All games and sports were highly competitive and were designed to test the skill, strength and stamina of the player. There were also games of a sacred nature and these were played for purposes of healing, entertaining important guests, to bring rain, avoid disaster and so on. Lacrosse is the most widely known Indian game and it involved, at times, hundreds of players who battled with rackets on a field that might be longer than a mile. The play was brutal and many players were seriously injured. It offered excellent training for warfare, both in learning how to attack and to defend oneself. •



A variety of running, throwing, and bow and arrow games are recorded in this 17th century print.

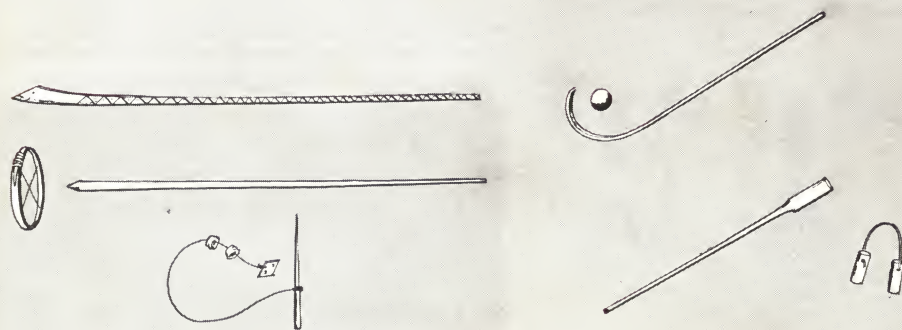
N. Y. Public Library



Santee Indians played a game that had elements of lacrosse, hoop and spear, and our modern hockey.

Smithsonian Institution

In his every activity, whether canoe race, hunting, or war, the Indian used his intense will to win.





Hunting, Fishing and Agriculture

Using primitive weapons and implements, the Indian brave had to be expert in the lore of land and sea to support his family and survive.

The Hunter

WHEN there was no meat, starvation came to many an Indian community, for the standard of living among most tribes in the United States was dependent upon hunting. By and large, whether a tribe was well fed and clothed or lived in privation was determined by the success of its hunters. The exception to this condition was to be found among the village tribes and the Pueblos of the Southwest where agriculture was the main industry. Even in the Southwest, however, deer and other game were hunted at intervals to supplement the vegetable diet and to provide clothing.

All varieties of game, large and small, were hunted in the United States. Deer, moose, elk, and buffalo, according to locality, were the most important animals hunted. The most common of all Indian hunting weapons, among hundreds of other hunting devices, were the spear and harpoon—hurled from the hand, the arrow—shot from a bow or blow gun, and knives, clubs, and hatchets. There were many varieties of these weapons used and the style and construction varied depending on the skill of the maker, the type of game hunted,

and the geographic location in which they were used.

The use of weapons was supplemented by a vast variety of ingenious and effective land, water and air traps which the Indian invented for hunting without any use of metal. They were self-set, ever-set, man-set, and prey-set. They could be released, when necessary, either by the prey or by a concealed hunter. Pen type traps were the simplest kind and were either dams built in water or stockades built on land. Some stockades, however, were immense and covered many square miles. There were many varieties of cage type traps designed to capture birds. The doors on most of these were vertical shutters which slid between stakes and were set in motion by means of a latch or trigger.

Other types used were for the purpose of causing an animal to get caught in a pound, deadfall, hole, box, noose or jaw, or to be caught on a sharp hook, gorge, or knife. These kinds of traps were released by placing an unstable prop, catch, or fastening in such a manner that it would be set off by an animal passing by it, curiously prying at it, gnawing or rubbing it. Even the animal's digestive system was used in



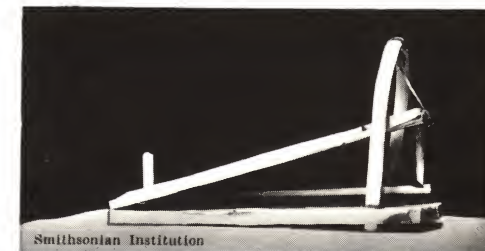
Before the time of the horse, Indians stampeded buffalo herds over cliffs in order to kill them.

the far north by Eskimos who would double up a sharp skewer of whale baleen, inclose it in a ball of frozen fat, and throw it into the snow for a bear to swallow. Inclosing type traps were in common use for fishing, and some traps of this type were even made of ice with sliding doors of same material.

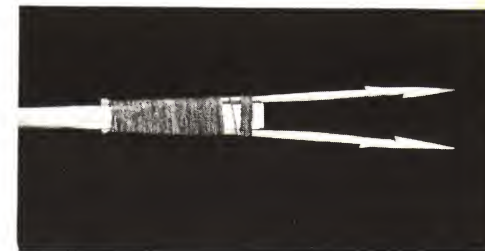
In California and on the plains, pits were dug large enough for a hunter to conceal himself in and were covered with brush and baited with animal organs or small game. These traps were for the purpose of catching eagles and large birds which would be pulled through the brush covering into the pit and killed after attacking the bait. One of the most ingenious and efficient of all Indian traps was designed to incite mutual slaughter of wolves. A sharp blade was inclosed in a ball of frozen fat and set in the path of a wolf run. When a wolf licked the fat and cut its tongue on the blade, the smell of blood infuriated the rest of the pack to such an extent that they destroyed one another.

The Fisherman

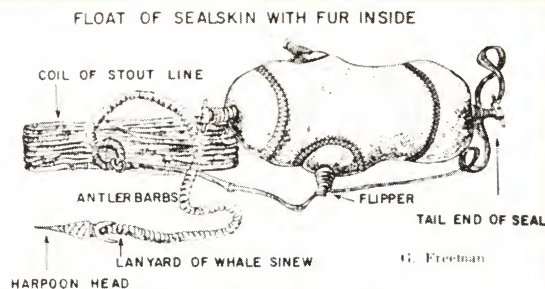
When the first colonists arrived in America, the waters were found to be teeming with food fish which soon attracted



Ingenious traps were invented by the Redmen. This Chippewa deadfall caught the marten or beaver.



An Ojibway fishing spear was made from hardwood barbs fitted and lashed to a hand-hewn pole.



Indian fishermen of the Northwest even hunted the whale with the harpoon and float shown above.

Chippewa braves, at left, used their birch bark canoes for both hunting and fishing expeditions.

Smithsonian Institution



Museum miniature group shows Iroquois harvesting maize, husking it, cooking it, pounding it into flour.



Hunting and fishing was done from dugout canoes by the Seminole Indians. Everglades had alligators.



Ojibway Indians of Wisconsin, in this model, paddle out in canoes to harvest wild rice found in swamps.



Natchez Indians, portrayed in miniature, store corn in the primitive forerunner of our corncrib.



Methods used by the Eastern Woodland Indians to collect maple sap resemble those in use today.

fleets of fishermen from all parts of the civilized world. Unlike the Northwest coast, the abundance and scarcity of fish on the Atlantic coast varied greatly with the season. Although among some tribes such as the Apache, Navaho, and Zuni, fish were considered taboo as food, wherever fish were eaten at all by the Indians, practically everything else edible that came from the water was consumed.

Salmon and a great variety of other fish made up the greater part of the diet in the Northwest coast area. Lobsters, crabs, and many other shellfish were fished and eaten by tribes living in tidewater regions. They not only supplied a large part of the daily food of the Indians but were also dried and stored for time of need. Shellfish were dug or taken by hand in wading and by diving. Salmon and herring eggs formed one of the staple articles of diet among the tribes of the Northwest coast. Herring eggs were taken in this area by laying underwater a row of hemlock branches at low tide. These were held in position with weights, the branches fastened together, and a float was fixed at one end which bore the owner's mark. When the branches were found to be covered with eggs, they were taken ashore to be dried. The eggs not immediately eaten were put up in animal intestines and stored for winter use.

Experience taught the Indians when to expect the coming of the fish and the time

when they would depart. In methods and technique of capturing sea food, the Indian had little to learn from the white man. Whales and other large marine mammals were captured by means of the harpoon, and smaller ones were taken by the aid of bow and arrow, gigs, nets, traps, and weirs. Fires and torches were used along the shore or on boats to attract the fish to the surface where they were easily taken by hand or with a net. Among the Cherokee, Iroquois, and other tribes, fish were drugged with poisonous bark and in parts of California, extensive use was made of soap root and other plants for this purpose.

Carved fishhooks of shell and bone were used by many tribes of the interior regions. In the Northwest coast area, hooks were made of wood and bone combined. Also used in this area was an ingenious device which consisted of a straight pin sharpened at both ends and fastened to a line at the middle. The pin was run through a dead minnow and when the minnow had been gorged by a larger fish, a jerk on the line caused the points to pierce the mouth of the fish and it was easily taken from the water. Artificial bait made of stone combined with wood was often used as a lure and was quite as attractive to fish as any similar modern invention.

Along shores of rapid streams, men stationed themselves on rocks and stagings to spear fish as they passed up or down

stream. In winter, holes were cut into the ice and fish were shot with arrows, speared, or netted. The simplest of all methods of fishing, however, was the clubbing of salmon. After a great fish run had subsided, single ones were caught in shallow water by this method. Fish were cured by drying in the sun or over fires, and the dried fish were often finely ground up, mixed with berries and stored for the future in baskets or skins.

The Farmer

Agriculture for the Indian was no small business and we can get some idea of the extent to which corn was cultivated by examining records of the tremendous quantities of corn and other agricultural products destroyed during warfare in the early days of the colonies. In 1687, the Marquis de Denonville in a French expedition against the Iroquois, destroyed more than 1,000,000 bushels of their corn. During the Revolutionary War, the forces of Gen-

eral Sullivan on another expedition into Iroquois country, destroyed 160,000 bushels of corn and cut down all of the Indian orchards they could find. One orchard alone was recorded as containing 1500 apple trees. Later, in 1794, General Wayne wrote:

"The margins of these beautiful rivers—the Miami of the Lake and the Au Glaize—appear like one continuous village for a number of miles, both above and below this place; nor have I ever before beheld such immense fields of corn in any part of America from Canada to Florida."

We are indebted to the Indians, not only for corn itself, but for the methods of planting, storing, and using it. The common corncrib found on our modern farms today is a fair copy of those used by Indians centuries before 1492. Without these simple gifts the colonization of our country would have greatly been delayed. Beans, squashes, pumpkins, two varieties of sweet potatoes, tobacco, gourds, and the sun-

flower were also cultivated to some extent, especially among the tribes of the South-eastern Woodlands.

The farmers of the Southwest not only cultivated the soil, but depended on it for the greatest part of their subsistence. The crops of the Pueblos were primitive cotton, beans, and many varieties of fruits. After introduction by the Spaniards, wheat, chile, onions, grapes and peaches were cultivated. The Pueblos had learned the art of irrigating their fields long before the appearance of the white man on the continent and many of their ancient ditches remain in use or are in visible ruins today. Some of their watering systems were most elaborate, ran for miles through the desert and contained great networks of small branch ditches which covered many acres of land. The ditch walls, some of which were five feet wide, were carefully plastered with clay. Water flow to branch ditches was controlled by a system of wooden locks. It has been estimated that the principal canals

constructed and used by the ancient inhabitants of Salado valley alone controlled the irrigation of at least 250,000 acres of farmland.

Indian implements of cultivation were of the simplest nature; crude hoes and spades of hardwood, hoes made of shoulder blades of animals attached to sticks, sharpened seashell and stones fastened to sticks are among the important types. Fish, seashells and manure were used as fertilizers on Indian farms.

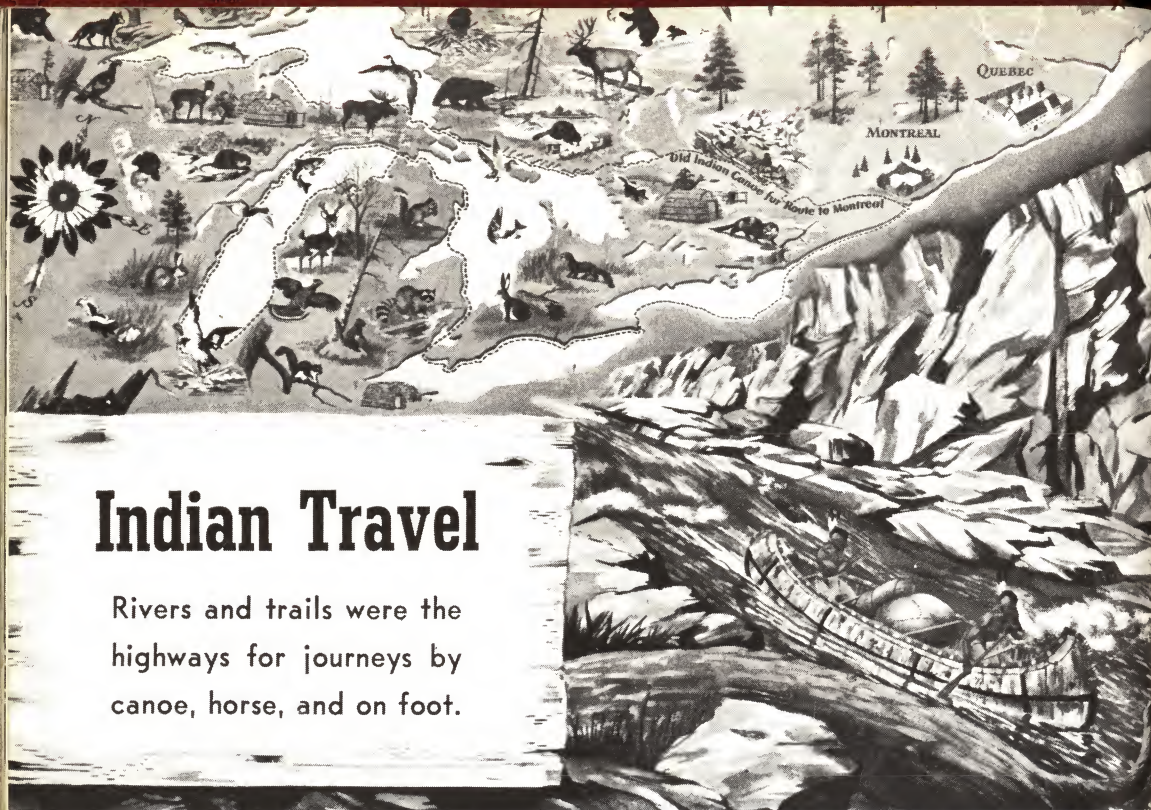
The Indian gave the modern world its cigarettes, cigars, chewing tobacco; the French of the 18th century their snuff; and was responsible for the hookas and water pipes of Turkey. Today, more than half of the varieties of vegetables grown in our gardens came from the Indian. He can hardly be considered as being on the receiving end of civilization—the extent and significance of his agricultural gifts to the world speak for themselves in many of the foods we eat every day. •

Painting courtesy Pontiac Motor Division, General Motors Corporation



Indians honored the Great Spirit for success in farming, and the green corn dance was such a ceremony. Ears were burned in a fire; dancing and singing were followed by a feast.





Indian Travel

Rivers and trails were the highways for journeys by canoe, horse, and on foot.

The Great Lakes region provided the Indian with rivers, streams, and wide stretches of open water for travel, trade, and portage passage by canoe.

Painting courtesy Pontiac Motor Div., General Motors Corp.



A GLANCE at a map of our country during colonial times together with a short perusal of some early records would be enough to convince anyone that the United States was anything but an uncharted wilderness long before the first white man ever set foot on its soil. Centuries before Columbus, there existed a tremendous network of Indian trails that connected every good camp and watering site, hunting and fishing ground, through the safest water courses and over the easiest mountain ridges and passes. The Indian came to know places hundreds and even thousands of miles from his home. The Plains Indians, for instance, are known to have traveled more than 2000 miles on war expeditions against enemy tribes. The Iroquois often went as far west as the Black Hills of South Dakota and as far south as the state of Florida on war and raiding parties. Algonkins made canoe trips from the Great Lakes to the mouth of the Mississippi River, and tribes of the Northwest coast traversed hundreds of miles of open sea in dugout canoes. Such continuous travel took the Indian all over the country on trails that had been well worn and established by generation after generation of hunters and warriors.

Indian trails were used as highways, and travel was in both directions over any given route. The traders most often followed the waterways in light, birchbark canoes, making portages whenever necessary to bypass obstructions or to travel from one stream to another. In times of war, however, these open ways were dangerous and supplemental paths were followed overland. Most of these paths were originally deer and buffalo trails made during seasonal migrations to new feeding grounds or in search of water and salt lieks. Due to the Indian custom of marching in single file, most east-



Large boats as well as small canoes were built. Red River freight boat was photographed in 1858.



The bull boat of the North Dakota Mandan tribes was made from buffalo hide stretched on frame.



Menomini canoes show clean lines and craftsmanship of Indians who burned and carved the logs.

Smithsonian Institution photos



Dugout canoes at Kluckwan, Alaska, were paddled by several Indians; sometimes propelled by a sail.

American Museum of Natural History photos

ern trails seldom exceeded 18 inches in width. These were the super highways of the day, traveled by hunters, war parties, and migrators. As long as the trails led through friendly territory, they followed lines of least natural resistance. War parties, after leaving friendly territory, traveled into wilderness over routes selected and blazed by scouts. Often the paths of wild animals were followed or the beds of streams where chosen so that footprints would be obliterated.

The many wide, deep waterways of New England made travel on foot almost impossible and the birchbark canoe was almost the only means of traveling with baggage from point to point. In the Southeastern Woodlands, where solid dugouts were used, only short carries were possible due to the weight of the boat. Canoe travel in this area, therefore, was much more limited than in New England.

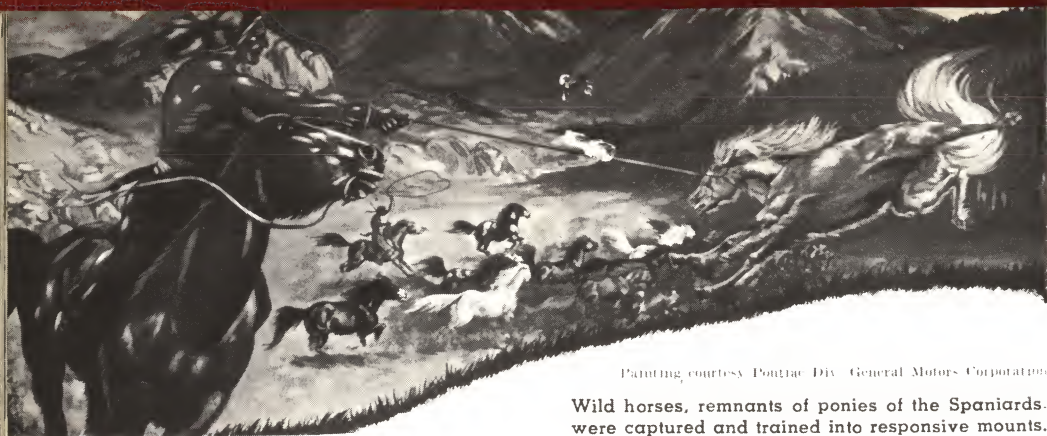
While the trails of the east were narrow footpaths, the trails of the plains, after the arrival of the horse, became wide roads which were beaten down by large parties on horseback dragging tepee poles and travois. Some of these trails carried so

much weight and heavy traffic that in time they were beaten down to more than two feet below the surface. The Santa Fe trail and the Oregon trail were well known routes that began at Independence, Mo., one ending in New Mexico and the other at Willamette, Oregon.

Winter trails in the northern areas were over frozen lakes and streams or over tightly packed paths worked into the snow by snowshoes and sleds. The Algonkin of the far north used dogs to pull their sleds and until the introduction of the horse, they were the fastest land travelers of all the tribes in the country.

Land travel, until the Spaniards arrived, was painful and difficult and yet some of the overland trips were made on foot at incredible speeds. Hopi runners were known to have delivered messages over a distance of 120 miles in about 15 hours.

The horse lived in the United States in prehistoric days but the Indian hunted and ate him. When Antonio de Espejo arrived among the Hopi in Arizona in 1583, the Indians felt such awe for the horse that they spread cotton scarfs and kilts on the ground for the horses to walk upon, believing them



Painting courtesy Pontiac Div. General Motors Corporation

Wild horses, remnants of ponies of the Spaniards, were captured and trained into responsive mounts.

to be sacred. In the less than one hundred years that followed this incident, however, most Plains Indians had come into the possession of the horse and they were soon fairly common all over the west. In another hundred years, Indians of the buffalo country were to be seldom seen afoot. The Indians of the Northeastern Woodlands made little use of the horse, not because they weren't available, but for the reason that the horse is a grazing animal and couldn't exist in forest country. Corn, of course, is an excellent food for horses but the Woodland Indian hardly raised enough for himself. In the Southeast Woodlands, the tribes of the Mushogean used the horse to a greater extent since they were easier fed in the south country. In the grassland and prairie country of the western plains, everyone rode and a whole new way of life was developed. Buffalo hunting was done quickly and easily in comparison to the old-time ways of hunting, and life on the plains had become almost completely nomadic. With few exceptions, agriculture was forsaken for the continuous buffalo chase and whole communities were transformed into the exciting and plentiful economy of hunters and meat eaters.

Where wild grass grew, horses could thrive and the Indian could afford them. In most areas where wild horses were to be found, Indians were most often all horsemen. In New Mexico and Arizona, however, the Pueblo and village tribes preferred the donkey as a pack animal and made little use of the horse. The nomadic Navaho and Apache of the same region

were horse Indians. The horse was also used extensively in sections of Oregon, Washington, and Idaho by tribes of the Shoshoni, Salish, and Shahaptin as early as 1750.

Of necessity, the Indians developed to a fine art their ability to travel noiselessly. Whether stalking a deer or an enemy, the Redman could move through the forest without noise or trace of his passing. Hunting only for the food he needed, the Indian left his woodlands undepleted.

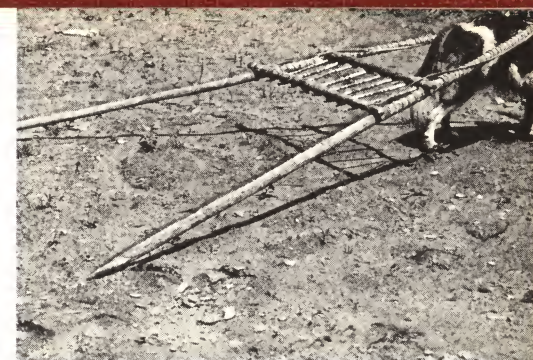
Horses were considered capable of taking care of themselves. They were neither stabled nor was any food stored for them. Since domesticated horses were limited in their movements and were confined to areas around a village, they had a difficult time surviving in winter. They were often kept from starving when the ground was snow covered by tying them near cottonwood trees so that they could feed on the bark. Often branches were cut down and sometimes whole trees in an effort to keep the animals alive.

The soldier and settler followed the trails of the Indian and in time conquered him. He is gone now. His highways and vehicles remain with us, however, and have become indispensable to our national way of life. Our modern day commerce, too, depends on the trails of the Mohawk, Susquehanna, Oregon, and the Santa Fe. The toboggan, the sled, snowshoes, and the canoe have enriched our lives in the pursuit of sports in the out-of-doors, and have contributed greatly to the discovery, exploration, and settlement of our nation's wilderness. •



The travois, as shown by this Blackfoot Indian model, Montana, was frame dragged by horse.

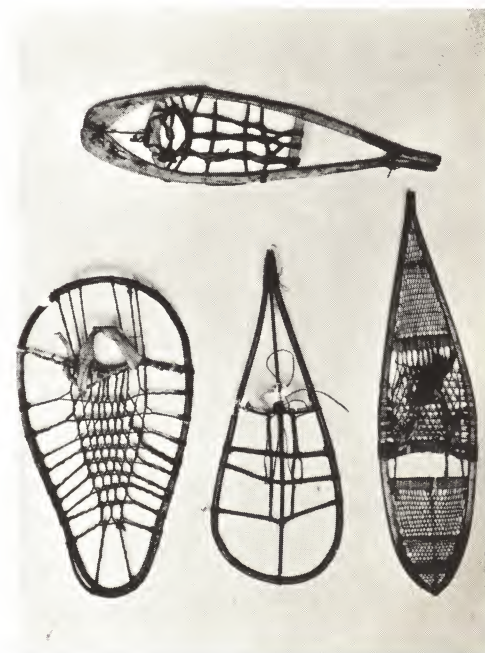
American Museum of Natural History photos



Redmen did not know of the wheel, and the travois substitute was even used harnessed to their dogs.



The tump line, an American Indian invention, put part of weight of burden on forehead of carrier.



Snowshoes of many designs were developed through experience; today's are patterned closely.

Burros were used as pack animals in Southwest as shown in this Zuni street scene photographed in 1879.



Communication and Trade

Sign language and barter were the basis for Indian exchange of necessities between the neighboring tribes.

LONG before the discovery of America, a widespread commerce with well developed mediums of exchange flourished between the thousands of Indian villages and cities that dotted our country from seacoast to seacoast. In each area of the country were to be found resources and handiwork which were in universal demand and which were traded hand to hand, and over tremendous distances throughout a vast network of intertribal commerce. A village of basket makers might expect regular visits of traders from a community of potters, come to exchange their oversupply of goods. Hunting tribes of the Plains often exchanged their expertly tanned and decorated leather for the shell necklaces of a coastal community. Materials such as furs, turquoise, pipe stone, paint stone, shells, and jade were in great demand and were the cause of countless long-distance expeditions from one end of the country to the other.

Since the only pack beast available before the arrival of the horse was the dog, most overland trade travel was done on foot. At times the dog was used to drag a travois or a sled depending on the nature of the country being traveled. This deficiency of land travel was made up by water travel in canoes and, after the arrival of the Spaniards, by the horse. All along the Atlantic slope from Labrador to Georgia, the Algonkin tribes and Iroquois traversed the salt-water bays, inlets, and rivers in their canoes and traded the products of deer, bear, foxes, turkey, shell-fish, and aquatic fowl. The St. Lawrence river and the Great Lakes placed them in touch with the copper deposits of Lake Superior and copper, on a limited scale, was traded. The medium of exchange



Smoke signals from a hilltop sent the Redman's message of war or peace to lookouts of distant tribes.



Tobacco and wampum, food and fur were the Indian's barter items when trading with the Dutch New Yorkers in New Amsterdam.

Fire-making drill was also used for boring holes to string together the conch-shell beads that made up Indians' wampum money.

throughout this area was wampum made from clam shells.

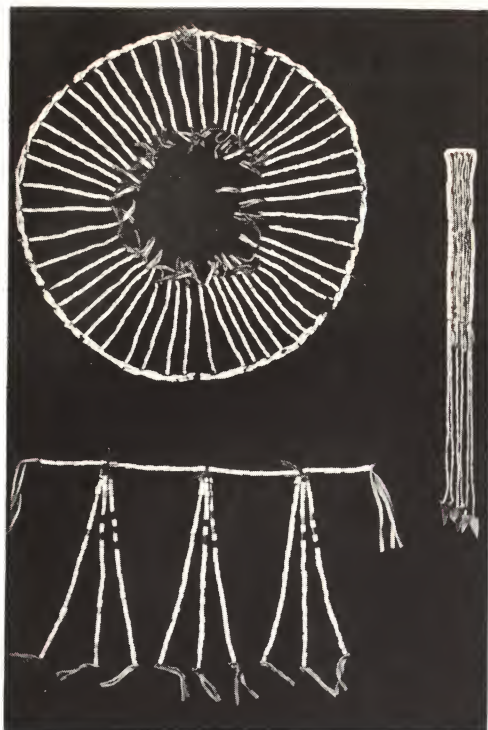
The area of the Mississippi was a vast receiving depot of commerce since it had easy contact with many areas through canoe portages between the headwaters of innumerable streams and through its many tributaries. Buffalo skins, horn, pemmican, and beads of the Plains area were traded for products of the Pueblos along with dentalium shells from the Pacific, copper from Lake Superior, catlinite pipes from Minnesota, and numerous trade items from the Atlantic coast.

Among the tribes of the Gulf area, commerce was mostly inland and since their coast was almost without islands, their only commercial contact with an outside world came through Mexico. Along the Pacific Coast, copper, horn for spoons, eulachon, and Chilkat blankets were traded for abalone and dentalium shells. Baskets were bartered for other baskets and the teeth of large shark were traded along with everything else for furs and other products of the inland tribes.

Within all of the trading and commerce, certain standards of value had been established. The most important were shell beads and skins. The shell currency of the Atlantic coast consisted of small white and black or purplish beads cut from the valves of quahog and other shells and was known as wampum. The shell beads were strung together in quantities and had a decided advantage over skins in that they were more convenient to carry over long distances. In exchange, one black bead equaled two white ones. During the early colonial period, wampum was almost the only currency among the colonists as well as the Indians. In time, however, inferior and poorly finished kinds made out of stone, bone, glass, horn and wood were introduced by the whites and in spite of all attempted regulation, the value of wampum dropped continually until about 1662 when it was no longer considered legal



G. Powell



Wampum belts and strings, sometimes embroidered with moose hair, were memory aids and money.

Smithsonian Institution photos

Guns, utensils, and blankets were bartered for furs by sign language between trader and Indian.

tender in most of New England. In New York, its value held on until about 1693.

Shell currency on the Pacific coast was made of dentalium shell and was called money-tooth-shell because of its resemblance to long slender curved teeth. The Chinook word for it was "haiqua." It was found principally around the west coast of Vancouver Island but was also collected in areas much farther north. The shell was collected by means of a cedar block which had been split at one end to form a kind of brush. When pushed down into the water by its long stick handle, the brush would open and when pulled up would close around the shells pulling them loose from a rock. These shells were valued in proportion to their individual length. Among some of the tribes living north of Vancouver Island, the shells of dentalia were used mainly for personal adornment and for trade with inland tribes who valued them highly. Dentalium shell were carried so far inland that they were to be found among the Dakota along with wampum from the Eastern Woodlands.

Among the northern tribes of the Northwest coast, where dentalia were not much valued, animal skins such as moose and elk were the standard of value in the early days. Later, however, the blankets introduced by the Hudson's Bay Company displaced the skins. Other standards universal in this region were slaves and copper plates which had varying values depending on the family of origin. The Salish tribes farther south had a standard which consisted of bundles of hemp bark called a

"package" and dried salmon was traded by the "stick" which contained 100 fish. The scalps of woodpeckers were used by the Hupa and Klamath in addition to their dentalia.

The most usual standard of value among the inland tribes was the pelt—especially that of the beaver. Even on the Atlantic coast it was used side by side with wampum and was the very basis of all trade in later days between the Indians and the French.

The standards of exchange among most of the Pueblos were basket trays, a fixed variety of blue blanket, turquoise and shell beads, and eagle feathers. On the Plains, the Mandan standards were skin corn measures of different dimensions which were kept in the council lodge. The Arikara measure was a stone mortar. By the time the settlers arrived, the horse had long become an important unit of value throughout all of the Plains area.

A great variety of Indian handiwork has entered into the world's markets through the centuries as a result of widespread Indian commerce—basketry, beadwork, blankets, wampum belts, ivory carvings, horn spoons, wooden dishes, costumes, textiles, feather and quill work and so on. In ancient days there were intertribal laws of commerce, and freedom and safety were guaranteed to its agents.

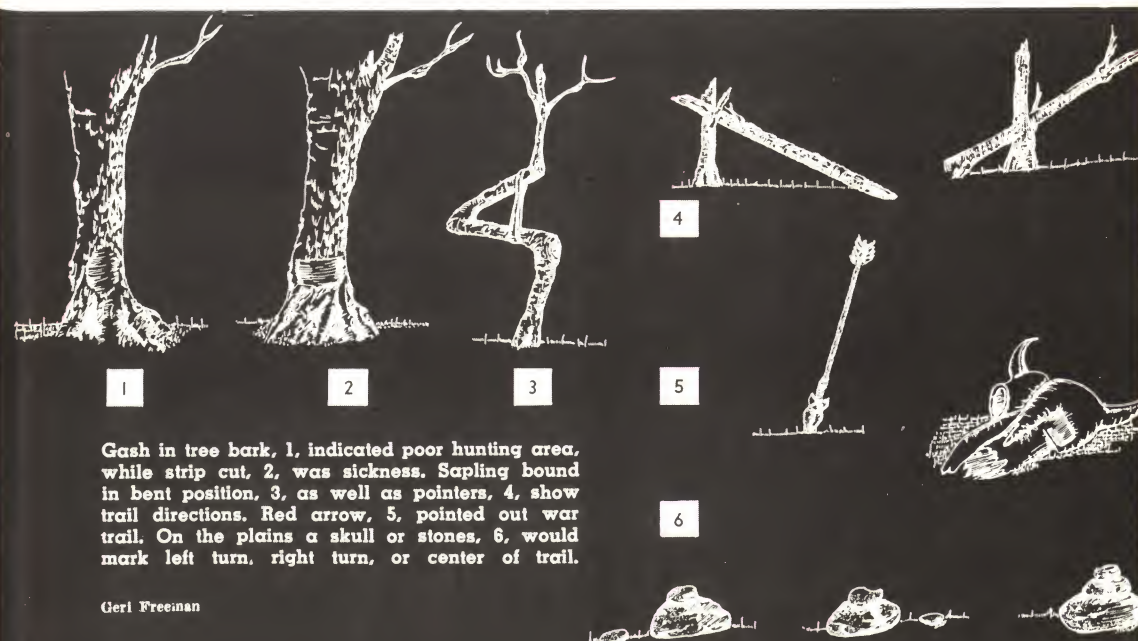
Commerce in America was greatly stimulated through the coming of white traders and settlers. The effects of this new stimulation were profound—along with the horse and many other domesticated ani-

mals of the white man came the gun and whiskey. The last two innovations brought on, not only a new kind of trade and commerce, but disrupted the evenly balanced Indian way of life and started the Indian on a path to starvation, ruination and extinction.

Methods of Communication

The great treeless area of the plains stretched nearly 2000 miles from north to south and was occupied by tribes of many different languages. They all shifted through the country in search of buffalo herds and were thereby constantly being brought into meeting with strangers. The necessities of this kind of nomadic life resulted in the evolution of a sign language—a highly developed system of gesture communication which, for all ordinary purposes, hardly ever fell short of the perfection of a spoken language. Crude systems similar to that used on the plains are known to have been used in the Eastern Woodlands, the Canadian northwest and in parts of Mexico. As we have come to know it, however, Indian sign language belongs to the Plains and Plateau areas and seems never to have extended west of the Rocky Mountains except among tribes accustomed to making periodic hunting trips into the plains.

The signs were made almost entirely with the hands, either one or both and were based on some tangible or symbolic characteristic of an idea, thing, person, or action. Through centuries of use the signs became "worn down" or abbreviated in a similar



manner to that of speech over a long period of time. For instance, the sign symbol for "man" was made by throwing the hand, back outward, with the index finger extended upward. This had reference to an old root word in many Indian languages which define man as the erect animal. The sign for woman was made by a sweeping downward movement of the hand at the side of the head with the fingers extended toward the hair to denote long flowing locks or the combing of it. The sign for white man, who was distinguished as wearing a hat, was made by drawing the fingers across the forehead or by claspings the forehead with outstretched thumb and index finger. Minor differences, like dialects in speech, existed throughout the plains in the sign languages of different tribes but these slight differences made little difficulty. A Sioux or Blackfoot from the upper Missouri had no trouble in communicating

with a visiting Kiowa or Comanche from the Texas border. Any subject from the negotiating of a treaty to the recital of a mythical story or the telling of a hunting incident was easily understood.

Pictographs were another method of communication among all Indians. Pictography is a form of thought writing which conveys ideas by means of picture-signs or marks more or less suggestive of the object or idea in mind. Pictographs are very closely connected to sign language and are believed to be a later form of gesture speech. Pictographs have been made on a great variety of objects, a favorite being the human body such as in tattooing. Some other objects were bone, bark, stone, skins, feathers, shells, earth and sand, wood, and textiles. Among the Indians of the United States, the use of pictograph signs reached their highest development among the Kiowa and Dakota tribes in

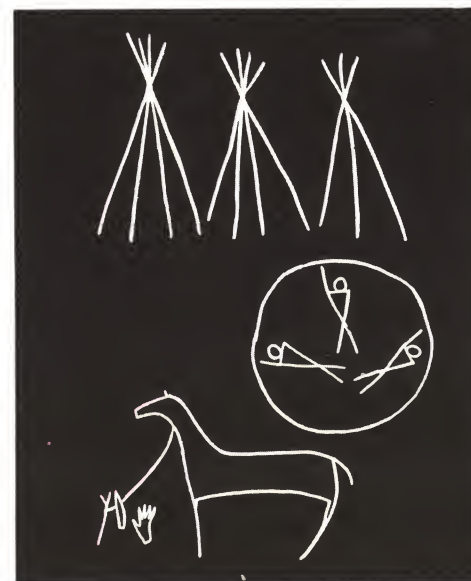
Calendars and histories, hard winters and great battles—all were recorded in paintings and pictographs on buffalo skin robes and on tepees.

Smithsonian Institution



their so-called calendars or "winter counts." These calendars were painted on buffalo, deer and antelope hides and tell of events that happened in past years. The Dakota calendars have a picture for each year's winter while those of the Kiowa have both a winter and summer symbol. Petroglyphs were another form of picture writing and were made on cliffs, in caves and on large boulders. The method was to scratch or incise the stone and then paint the symbol to make it conspicuous.

The system of long-distance signaling, common among the Plains tribes and less common in other areas, was supplementary to the sign language and many of the signals were adaptations of the corresponding gesture signs in sign language only on a larger scale. Signals were conveyed by means of controlled smoke, blinking fire, or the movement of men mounted or on foot. •



G. Freeman

A red tomahawk, like a red arrow, was sometimes imbedded in a tree to mark war trail for braves.

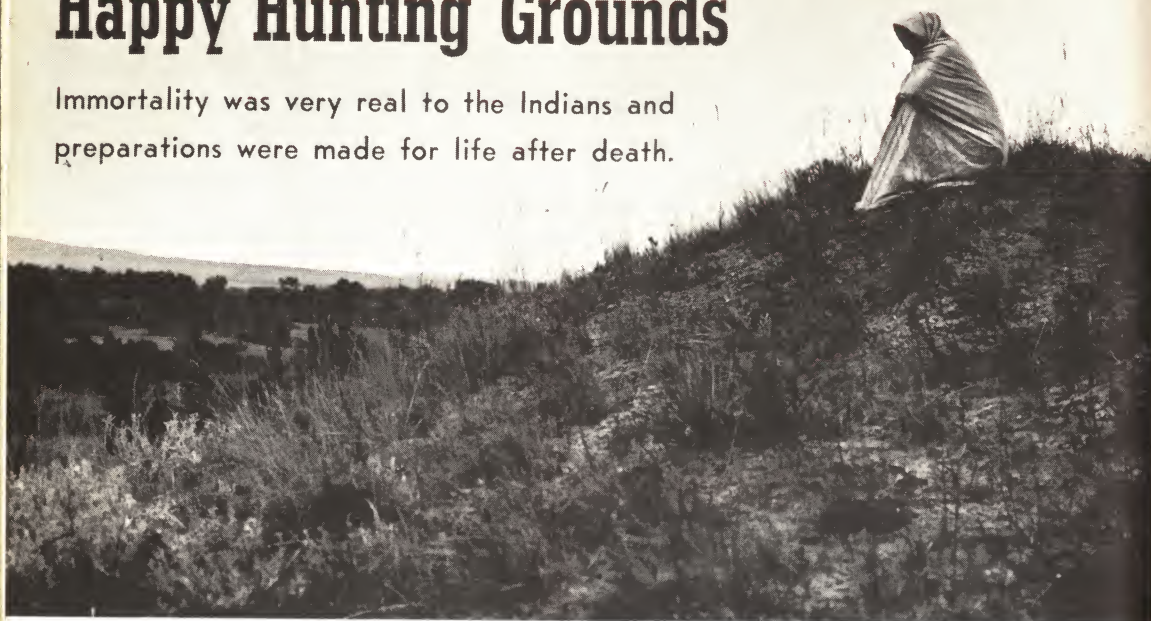
Common war-painting symbols, at left, show enemy camp, war party in foxhole, theft of tied horse.

White traders learned the barter value of liquor and guns, and were unscrupulous in trading both.



Happy Hunting Grounds

Immortality was very real to the Indians and preparations were made for life after death.



A Redman of the plains sits in mourning and meditation—part of his ritual observance of death.

WHEN an Indian died, it was believed that he became a different person. Beyond his life on earth was a land for his soul to journey to and where the soul lived a life similar to that on earth. This was a comfortable land and, for the most part, a happy place. Here the soul-person had plenty to eat for the hunting was good. There was war to fight and there was work and play. Indians did not feel that the dead were evil but most tribes feared them to a great degree. The dead were lonely and longed for their families and friends to join them. They were felt to have had the power of returning to earth to take a soul back with them and most funerals were designed to completely sever all connections between the living and the dead.

Among the Indians of the Northwest Coast, in Oregon and Washington, the fear of what might happen after a person died reached its greatest heights and was so strong that the most elaborate precautions were taken to avoid this supernatural danger. Living relatives feared even to remember the name of the departed and no one wanted to touch the body. If the body was touched by anyone the custom required the person to bathe thoroughly and to fast in order to remove the stigma of danger. Relatives, of course, were the ones to fear most for they were loved and felt marked by the wish of the departed to take them along. The usual custom among these tribes was to hire an outsider to perform the funeral duties and expensive gifts were paid for these dangerous tasks. Among some tribes, such as those of Puget Sound, the fear was not so strong and at times relatives would conduct the funeral if necessary. They preferred, however, to employ the services of a medicine

man who was believed to have the protection of powerful spirits.

The most elaborate funerals were given in the Northwest. The custom of burial included the thorough washing of the body, which was then often placed in a crouching position with the hands folded over the knees. It was then covered with a ceremonial blanket as in life. Bodies were often left in state in this manner for a period of time, and were surrounded with personal possessions that were later buried with the corpse in a tomb or grave. In the Northwest, bodies were removed from houses in an involved manner. Wall or roof planks were removed and the body lifted out through the hole for it was felt that if the door was used, the soul could remember how to return. It is interesting to know that the Navaho, who originally lived in the Northwest, practiced this same custom in New Mexico.

Most tribes in the United States had relatively crude burial places but the North-

westerners had real cemeteries. Many of the tombs were made of canoes and were raised off the ground. Tombs on Puget Sound were little gabled houses, and in Oregon, plank-lined graves were used. Throughout the United States, burial customs varied greatly and most tribes practiced several methods. Burial in the ground was, perhaps, the most common custom. In general it may be said that wigwam or tepee burial was common to the Great Lakes and eastern Plains area, scaffold and tree burial on the central and western plains, canoe burial along the Columbia River and cremation was practiced in the Northwest where the ashes were placed in a carved niche in an upright burial post.

Corpse treatment was varied throughout the country and included: sitting in extended and flexed positions, simple cremation, cremation with urn burial, scaffold burial, tree burial, house burial, canoe burial, water burial and bone burial. Many

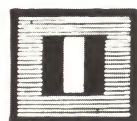
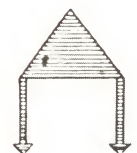


Arid caves where Southwest Indians buried their dead have preserved the remains as if mummified.



An Eskimo skull is the marker of a primitive grave on the side of a hill near Port Clarence, Alaska.

Wood carvings above a Haida grave in the Northwest display totem influences, Chilkat symbols.





An 1885 photo shows a dead Kar-gwanwa chief lying in state, surrounded with headdresses.

tribes conducted double ceremonies and among some tribes of the Northeastern Woodlands, bodies were placed in temporary graves or houses and at a later time the bones were collected for burial in large community bone pits.

Wherever the dead were buried, offerings were also buried. A man would be buried with his weapons, tools and personal treasures. A woman would have her ornaments, tools and utensils; and children were often buried with their toys and cradle boards. In most cases the objects were rendered useless by destroying them with the belief that destruction released the soul of the object so that it could follow the soul of the person on his journey.

This practice of offering and destroying property had a practical side in as much as it discouraged grave robbers, but it often left a family impoverished. On the Northwest coast, holes were bored into canoes, paddles broken, and blankets torn. Sometimes a slave or two were killed to accom-

Some Northwest Indians used grave boards similar to cemetery headstones; painted them symbolically.



Funeral scaffolds made from a travois placed on poles are seen in a Sioux camp, Ft. Pierre, S. D.

Smithsonian Institution

pany a wealthy person on his last journey.

Silent mourning was not the Indian ideal of honoring the dead. Relatives showed their grief in loud, fearful screams and prolonged wailing. Often a whole village would be present to help a family in its grief, and one can imagine the spectacle of such an occasion. Indian wailing was done in a long, musical chant and some tribes kept the mourning and wailing up for months at a time; visiting the grave each day to bring food and water or to build fires to light the soul's way on its long journey. Among some tribes, finger tips were cut off and bodies were cut and gashed.

Mourning clothes were not used and the most common way of showing grief was to cut off one's hair. In modern days, when Indian children were forced to attend school, well meaning teachers often cut the children's hair to keep it clean. Considering the horrible meaning of this act to the Indian children one can imagine why many of them refused to return to school. •

Smithsonian Institution

Plains Indians used scaffold burial to keep the body near sky and away from prowling animals.



N. Y. Public Library

The silent Indian believed in loud wailing as a token of his sorrow; funeral ceremonies might last for days or weeks.



An ancient burial pole stands alone in the silence of the Northwest forests as a last totem of an Indian long gone.





Only in motion pictures and on special ceremonial occasions is the Indian still seen in full costume.

The Indian Today

After years of warfare, the Indian has now become a respected citizen.

THE United States made its first Indian treaty with the Delawares in 1778. From that time on, the official representative of the United States to all Indian tribes was to be the government Indian Agent, and until 1849, when the control of Indian affairs was moved out of the War Department and into the Department of the Interior, the Indian Agent was an army officer.

The Indian Agent represented the interests of the trader, the missionary, and the settler, and for about 150 years after the signing of the first treaty the chief objective of the Indian Agent was to take land from the Indians for the use of white settlers. Most of the land taken was through treaties with the various tribes and was paid for at rates varying from one cent up to two dollars an acre.

Although a few reservations existed in New York, Michigan, Wisconsin and Minnesota, and a few small groups of survivors continued to maintain their ancient tribal ways of life in all eastern states from Maine to Florida, by 1840 the Indians had been forced to surrender practically all of their territory east of the Mississippi River. Stimulated by the discovery of gold in California in 1849 and population pressures of the industrialized eastern states after the Civil War, the westward advance of white settlers continued relentlessly. The 29 years between 1851 and 1880 marked the bloodiest conflicts between settlers and Indians, and during this same period, tremendous areas of land were taken by the government and the greatest number of Indian reservations were established.

Into this newly acquired land poured thousands of homesteaders. Much of the new territory was given by Congress to railroad companies and to the new states that were beginning to be established in the west. Only for a short time, however, were the reservation boundaries respected; as the population of settlers increased, the Indian was forced to give up more of his reservation lands. In 1887, a new method was devised whereby settlers could secure even more reservation territory from the Indian. The new technique was called the general Allotment Act and it made possible

Morrow photo U. S. Indian Service



Peter and Edwin Dupuis, Flat-head Indians of Montana, run a lumber company of over 50 men, and are an example of the successful Indians of today.



The Indian is rightly proud of his heritage, and Indian school children learn of this lore.

Kyllingstad photo



Mojave children swing outside their school on the Arizona reservation where they live.

Werner photo



Indians make fine ranchers—even young ones—when the cattle-vaccinating time comes.

Kyllingstad photo

Photos courtesy U. S. Indian Service

the division of reservations into individually owned farms which Indians held by title and had the right to sell. After a reservation had been divided into farms for Indians, all the surplus land not needed for allotment as farms was thrown open to settlement.

The thought behind the act was that through giving an individual Indian the full responsibility of his farm, he might soon learn white ways and become absorbed into the nation without further conflict. Most Indians, however, had lived by hunting and knew nothing about farming. Furthermore, they had little or no equipment to cultivate their land and had been given little of the seed or breeding animals that they had been promised to make their farms prosper. In a short time they were starving and found themselves forced to sell off their properties in order to remain alive. Under the Allotment Act the Indians lost more than 26,000,000 acres, and a new generation of landless Indians—born after the allotments were made—came into the world with no way of making a living.

By 1934, practically all Indians lived on reservations, and of the more than 3,000,000 square miles of land owned at the time of the discovery of America, only 80,486 square miles remained to them of which more than half was desert, prairie, and mountainside. The powers of the chiefs had been broken and self rule had been smashed. Indian native governments had been destroyed and the will of self-

determination of tribal destinies had been lost. Indian religions had been run underground or obliterated, native languages discouraged, and many native customs abolished. This was the Indian's price for "civilization." In 1910, Indian death rate was twice the average for the country as a whole. In 1924, all Indians were declared citizens and were given the right to vote.

If the Indian was ever to secure his rights as a citizen of his country and escape persecution, death and extinction—drastic changes in the law had to come. In 1928, the findings of an independent investigation, carried on by the Institute for Government Research, directed by Dr. Lewis Meriam, came to public attention. The Meriam report, disclosing the deplorable situation of the Indians, caused great shock and concern among the American public. The forces of democracy then swung into effective action to preserve national honor and respect.

In 1929, Mr. Charles J. Rhoads as Commissioner, and Mr. Henry Scattergood as Assistant Commissioner were appointed as heads of the Office of Indian Affairs. These two outstanding men laid the groundwork for the Indian Reorganization Act that was urged into enactment by President Franklin D. Roosevelt in 1934.

This new law was designed to give Indians a chance to govern themselves and, for many an Indian tribe, it had the effect of a charter of rights. Its first concern was to help Indians keep their land, and the



Once a year teen age Zuni girls still perform their processional "Doll Dance."

United Pueblo Agency



In cattle ranch country even the women help, as these Navaho girls do at sheep-dipping time.



Universal Pictures

The late Jim Thorpe was most famous Indian athlete. Carlisle football player, Olympic decathlon winner, he is shown during Hollywood career with famous footballers of Notre Dame, Adam Walsh at center.



Milton Snow photo—U. S. Indian Service

allotment system was abolished. All land from now on was to be the property of the whole tribe. The tribe was permitted to allow its members to use the land in the old Indian way, but no land could be sold to Indians or anyone else. Neither could the government, on the other hand, sell it or give it away—Indian proprietorship was to be kept inviolate.

The law provides that all natural resources of Indian lands be conserved and protected. It also contains provisions for returning land to landless Indians so that they may provide their own subsistence. Advanced schooling is made available and a preference of employment positions are given to Indians within the departments of their own Indian Service. Credit funds and a system of Indian agriculture and industry have been established. The Reorganization Act has a fund of several millions of dollars which it loans to incorporated tribes who either use the money themselves or in turn lend it to individuals or groups for purposes of education and land improvement. The individual borrowers repay their loans to the tribal corporation and the corporation returns the money to the government. It is a revolving fund and as fast as the money is returned to the government, it is reloaned again to the Indians. There are also other special funds provided in the Act which make available loans to young Indians for purposes of education. Tribes have the right to veto over the leasing and disposal of their natural resources and over the expenditure of their moneys held in government trust. Tribes also have advisory status with re-



Navaho workmen, still wearing hair, hats, and windbands in traditional way, repair rails in Ariz. Navaho Agency—U. S. Indian Service

spect to any Federal appropriations made for Indian benefit. And finally today, under the Reorganization Act, all organized tribes have the right to go into court to defend their own civil and property rights.

The aim of the Act is toward the future years, and is designed to build—through maintaining the freedom and liberty of Indians together with aiding and protecting them—a new, growing Indian life. Every state now has Indians as part of its population, and the Redman has shown special skills. Most New York City skyscrapers, symbols of modern civilization, are built



Maintaining the Indian tradition of craftsmanship, a Navaho woman artisan makes fine silver jewelry. Milton Snow photo—U. S. Indian Service

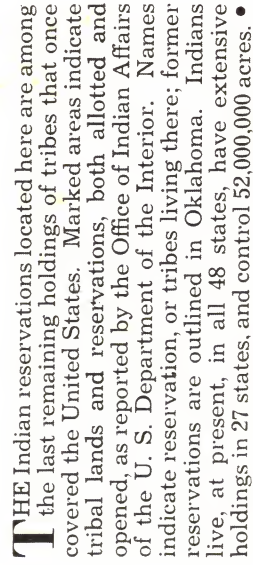
around steel skeletons constructed by sure-footed Indian workmen. Altitude has proved to hold no terrors for these high-girder riveters working above the city. Prosperity and greatness can come to the Indian again and, although there still remains much to be accomplished in making it possible for the Indian to work out his own destiny, we have made a great step in the direction of our heritage and have enriched our national cultural life immeasurably through our first efforts to solve the minority problem of our first citizens—the Indians of America. •

Kyllingstad photo—U. S. Indian Service



Buildings like this sanatorium for Indians at Albuquerque, N. M., are among new projects giving Indian his true place as a United States citizen.

144



THE Indian reservations located here are among the last remaining holdings of tribes that once covered the United States. Marked areas indicate tribal lands and reservations, both allotted and opened, as reported by the Office of Indian Affairs of the U. S. Department of the Interior. Names indicate reservation, or tribes living there; former reservations are outlined in Oklahoma. Indians live, at present, in all 48 states, have extensive holdings in 27 states, and control 52,000,000 acres. •

